

# THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XC

28 January 1905

Number 4

## NEARNESS TO GOD

<b>O</b> THOU, whose home remains apart From every evil place; Thou visitest the pure in heart And they behold Thy face.	The skies exalt their arch sublime; Beyond them is Thy throne; And none those heights remote may climb Who there would climb alone.
The humble ones Thy greatness please, From scorn and envy free; And who is living nearest these Is living nearest Thee.	The lowly are the lofty ones, From selfish splendor far; They shall inherit crowns and thrones, For they Thy children are.
Not rulers lifted up with pride Contented subjects sway; The meek doth He in judgment guide, The meek doth teach His way.	O Thou, who dwellest far apart From every evil place; Give us the purity of heart Of those who see Thy face.

Written for *The Congregationalist* by EDWARD N. POMEROY

New York

**The Pilgrim Press**  
BOSTON

Chicago

## Two Branch Churches

AT MANKATO, MINN.

What better form of church extension is there than that of the branch church, gathered, organized, nourished and protected in its infancy by the home church, yet carefully trained in self-respect leading to independence as soon as may be? The branch at St. Clair, which manages its own affairs and pays a portion of its own bills, seems to have been developed with a wisdom and foresight worthy of imitation; and the Mankato pastor, Rev. E. L. Heermance, sends us a copy of the invitation sent out to prospective members and of the clear and definite constitution, which we wish we had space to print. We quote from his accompanying letter:

In attempting to reach, systematically and permanently, a large outlying country, we find the work likely to pass through these four stages, at varying rates of speed: (1) a summer preaching station; (2) a permanent preaching station; (3) a branch of the town church; (4) an independent church.

St. Clair, the case in point, is a country village of about 200 people, largely German, lying twelve miles from Mankato and with no English service within six miles. For many years a small Congregational church was kept up there, but this died, leaving only a building. We started work in the summer of 1903 with a student from Yale Divinity School, Mr. E. W. Scott. The apparently hopeless field proved so promising that the following March we put in a regular circuit rider, Mr. E. D. Parsons. It progressed further until some organization was needed. As the people had not strength or courage to organize themselves, we decided to try the branch plan. An agreement was drawn up with great care, and submitted to various persons for criticism and revision. This was then passed by our church, provisionally, and so published. In October a delegation from the Mankato church

went to St. Clair, received eight persons into our membership and then issued the agreement constituting them a branch. We expect to gather around this nucleus a church of twenty to thirty members, which will be independent in two or three years.

IN PAWTUCKET, R. I.

The other branch church seems to have been developed along similar lines. This account is from a personal letter written by the wife of Rev. F. J. Goodwin, pastor of the home church:

Our Darlington Chapel has at last been organized as a branch (not a mission) of our church. We had a rarely beautiful communion service out there conducted by the general pastor and Rev. G. A. Burgess, pastor at Darlington, and the new organization began with thirty-one members—two transferred from what we always call the home church, seventeen by letter from every denomination you can name (many from overseas), twelve on confession. It was a great day for them.

They are governed by themselves and us, and the relation is beautiful and satisfactory. We can't patronize and they can't lean too hard. They have to work and we have to help, and that's all there is to it. One of our men gave them a beautiful cabinet organ.

We bought out a dying Free Baptist mission to do this. Please note that we *bought* them out—didn't freeze them out or run them out. Result, nearly all the Free Baptist people have stood by us and we use their old chapel. Our men are going right to work to build a suitable church.

I spoke to their home mission circle of forty women yesterday, explained Congregational societies and was met with interest, enthusiasm and a desire to do all they could to help. To be sure, they have been everything else and don't know how to be Congregationalists, but I explained that it was possible, even so, to be a pretty good Congregationalist and do hard work, as I myself was a Presbyterian of Quaker descent, raised an Episcopalian and

married a Baptist. So we became good Congregationalists!

They have a Cradle Roll, a Christian Endeavor Society, a well-attended preaching service and two Sunday schools every Sunday. They are in a growing part of the city. They aren't going to be a missionary charge. They raise a good share of their own expenses. They are warming up the home church wonderfully, and altogether I am of the opinion that the Lord is at work in Darlington.

G. D. G.

## Juvenile Humorists

WANTED MORE OF A GOOD THING

Dick's auntie had often bought him some tiny chocolate mice, which he liked very much, except for size. One day he sidled up to her coaxingly and said: "Auntie, next time you buy chocolate mice, won't you buy rats?"

A BOYISH AMBITION

Johnnie: "I wish I was Tommy Jones."

Mother: "Why? You are stronger than he is, you have a better home, more toys, and more pocket money."

Johnnie: "Yes, I know; but he can wiggle his ears."

A YOUNG BIOLOGIST

A prominent scientist was telling the story of Pandora's box to his little son. He was telling it with all possible dramatic effect. "And she slowly lifted that lid, and peeped within; and then, what do you think came out?" "Germs!" cried his little son promptly. —*Christian Register*.

LOST ITS SAVOR

Little Ada, on being told the story of Lot's wife, who was turned into a pillar of salt, asked her mother, anxiously, "Is all salt made of ladies?"

# An Evangelistic Number

NEXT WEEK, FEB. 4

Next week being the monthly Christian World Number of *The Congregationalist* will be largely devoted to the subject of EVANGELISM.

It will be a good issue to circulate widely among the churches. Through it it is hoped that interest in a thoroughgoing and far extending revival will be increased and directed to proper expression.

## FEATURES

**The Working Truths of a Twentieth Century Revival.** By Rev. CHARLES E. JEFFERSON, D. D., of Broadway Tabernacle, New York.

**Hindrances to the Spirit's Work.** By Rev. ROBERT A. HUME, D. D., Missionary to India.

**Getting Hold of the Other Man—a Word to the People in the Pews.** By Hon. H. B. F. MCFARLAND, Commissioner of the District of Columbia.

**Our Special Opportunity.** By Rev. S. H. WOODROW, Springfield, Mass.

**What Religious Editors Think of the Present Situation—a group of forecasts from editorial watch towers.**

**Conditions Locally—reports from our own correspondents in different parts of the country.**

**A Sketch of Rev. W. J. Dawson, accompanied by his portrait on the cover.**

**The Latest News from the Welsh Revival.**

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# THE CONGREGATIONALIST

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and Christian World

Volume XC  
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## Event and Comment

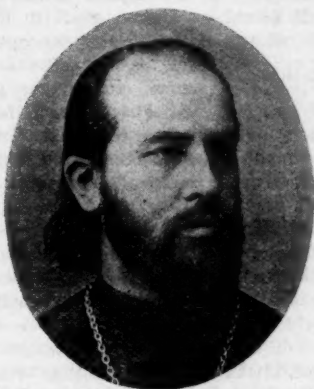
**THE CZAR**, czarina, others of the royal family and many of the nobility and the diplomatic corps narrowly escaped death on the 19th by the discharge of a shell of grape-shot over their heads and near them while they were taking part in the annual ceremony of blessing the waters of the Neva. The charge came from a battery manned by the most aristocratic corps of the army; and while due, according to official accounts, to carelessness in leaving a loaded shell in the gun, the popular interpretation is that it was a conspirator's daring but clumsily executed attempt to put an end to the Romanoff dynasty at one blow. If so a better aimed gun might have altered the course of the world's history.

**TRAGIC** and portentous as this affair was in its light on the unreliability of the army, it paled into relative insignificance as the week ran on.

**Right of Petition Denied** Out from what began as a strike in one of the capital's iron mills, a strike that finally took on the proportions of a general movement of wage-earners throughout the city for shorter hours, better pay and more human treatment, there came, before Sunday dawned, a political rising led by a priest, Father Gopon, who, as spokesman for the people, demanded of the czar a hearing of the people's wrongs and a pledge of his intervention between them and the bureaucracy and the oppressive employers. This appeal was pathetic and poignant in its sentiments and words. It throbbed with the memories of ages of woe and oppression. It was noble in its reverence for the ruler and the trust in his good intentions; but it also was great in its assertion that to deny his people a hearing would be to assume responsibility for the shedding of blood and what might come after. The czar, badly advised, fled to his palace without the city. Grand Duke Vladimir, his uncle, was put in charge of troops and told to invest the city and suppress the uprising; and when Sunday, the 22nd, came and Father Gopon and his multitudinous followers set forth to present their petition to the czar and approached the seat of power, the military began to shoot and flog as they so often have done before, but never with such momentous results hanging on the event.

**FATHER GOPON** thus far has escaped permanent imprisonment or death in the street fighting. As in Tolstoy's case, the government seems loath to make him doubly influential by making him a martyr now; but if

he should prove to be the "strong man," the leader of the people which every revolutionary movement demands, of course sooner or later he will be taken or killed, or emerge as a prophet, warrior and saviour of his kind. It is said that Father Gopon, or Agathon, is none other than Father N. V. Vassiliev, who was a delegate from the St. Petersburg Asso-



Father Gopon, or Agathon, or Vassiliev

ciation for Men to the International Y. M. C. A. Convention held in Boston in 1901. If this be true, then it is easy to account for his democratic spirit and his love of liberty, for Father Vassiliev lived for a time in this country as a priest of the Orthodox Church, serving a congregation at Ansonia, Ct., if we are not mistaken. Here he saw what democracy meant; here he got his inspiration.

**SECRETARY OF STATE HAY**, prior to Russia's recent note to the United States as the Power most active in getting from the Powers, as Secretary Hay soon as the Russian-Japanese War opened, a promise to limit the area of battle and an endorsement of the object of preservation of China's administrative entity, had foreseen the disturbing effect on Russia of Port Arthur's downfall, and the likelihood that such a blow might lead her to endeavor to widen the area of strife and bring other Powers into the conflict, and thus lessen the force of her defeat. To this end he had already secured a reaffirmation from the Powers of the position they took last year; and now that Russia appeals for our pressure on China to preserve neutrality, Mr. Hay can do it the more effectively that he knows Europe is with him in the determination to assert the principle then maintained. Both China and Japan are preparing replies to Russia's charges of infraction of neutrality pledges and rules of war.

**WHILE** it cannot be said that a general religious revival has come to this country as yet, it is true that the yearning for it is widespread. It is confined to no locality and no denomination. Indeed, one of the most significant signs on the horizon is the fact that the so-called "liberal" denominations seem hardly less eager for a genuine spiritual awakening than do those branches of the Church which historically are more closely identified with revival movements. The last issue of the *Universalist Leader* throbs with evangelistic earnestness, and it is soon to issue several special evangelistic numbers. It reprints in full Mr. Dawson's recent article in *The Congregationalist*; from that article the *Christian Register*, the Boston organ of Unitarianism, also quotes extensively, and editorially expresses its desire for a revival that will affect the nation and permanently better the life of the people. It seems to be a time of expectation everywhere, and we rejoice to say that here and there hope has come to fruition, as in Schenectady, N. Y., where nineteen churches are united in a campaign; in Denver, Col., where many of the business houses closed for two hours recently in recognition of a special day of prayer; and in other cities and towns where the work of God's Spirit is marked. To some of these awakenings we refer in our church news columns this week, and next week in our special evangelistic number we shall endeavor to present considerable fresh news relating to revival methods and results in different parts of the country. The tide is rising higher each week.

**WE CONGRATULATE** the Clinton Avenue Church, Brooklyn, on its prompt and wise action in filling its pastorate made vacant by the resignation of Dr. McLeod. A unanimous call was extended last week to Rev. Dr. Nehemiah Boynton of First Church, Detroit, which he will accept, probably. Dr. Boynton's experience as a pastor in Haverhill, Boston and Detroit has given him large experience in administering important city churches and extended opportunities for studying their various problems. East and West he has been a growingly influential leader and has given unstinted service in response to calls of every sort that come to a Christian minister of wise head, warm heart, consecrated purpose and a large measure of pulpit power. Born, bred and trained as a Congregationalist, he knows our denomination as few men know it, believes in its polity

and principles with a sane and hearty optimism which insures him a welcome in all the churches. The Old First of Detroit has supported him loyally, and we expect that he will find a not less strong and faithful company to do noble Christian service in Brooklyn.

**A UNION MOVEMENT** of Protestant churches in Mexico City has been begun, the result in part of the evangelistic impulse of the Des Moines National Council.

The pastor of Union Church in that city was a delegate to that meeting and carried back with him a message which is being followed by a concerted effort to reach the unchurched members of the English-speaking colony in the capital of Mexico. Union prayer meetings have been held, the pastors are pressing home the responsibility of Christians as evangelists, and special united services are to be held from Feb. 12 to March 5. The prayers of Christians are asked that this effort, made under peculiar difficulties, may be successful. We are confident that earnest petitions will be offered in behalf of our brethren in this foreign land which is so near to ours, that the Holy Spirit may work with them to change many lives into consecrated service to Christ.

**JASPER**, a writer of financial comment for one of the leading weekly journals of the country, after commenting on conditions in Wall Street and other financial centers revealed by events of the past six months, seriously asks whether there are any honest men left. We believe that there are, and that they outnumber the dishonest; and yet we cannot blind our eyes to the fact that the trail of "graft" leads up to very high places in our public life; and that the corrupters of the public servants are business men, there is no doubt.

**CONSIDER**, for a moment, certain happenings of the past fortnight with their implication. The Supreme Court of the United States in granting a new trial to Senator Burton of Kansas on a technicality of law practically re-affirmed his guilt as a man who used his place to enrich himself. Senator Mitchell of Oregon last week took the floor in the Senate to defend himself from the charge of corruption in connection with the sale of public lands in Oregon, and now withdraws from the Senate to await the verdict of the courts. The House of Representatives last week voted to impeach a United States Circuit Court judge—Judge Swayne of the Florida Circuit—one charge against whom is the filing of vouchers for expense incurred while judge which he never incurred; and it is said that the custom is common among Federal judges, who take the limit the law allows whether earned or not. A committee of the New York Bar Association reported to it last week that Justice Hooker of the Supreme Court of that state was guilty of conspiring to cheat the United States Treasury and of evasion of the Civil Service laws; and to its shame be it said, the State Bar Association, against the protest of its

more eminent members, so acted on this report as to evade the duty of clearing the judicial bench of its stain. The duty of protecting the good name of the state and of the legal profession rests upon the state legislature, with the chances that the same political pressure which brought about the astounding action of the State Bar Association will induce the majority in the legislature to let the matter drop. In Missouri disclosures as to the alliance between the leading Republican candidate for the United States Senate and the brewers of the city in raising funds with which the recent political victory was won, and the obligations incurred by this candidate in consequence of the compact, have led to an investigation and to his technical clearance by a legislative committee, but also to his moral condemnation by the people and their representatives in the legislature.

**NOW THESE** are typical disclosures of actual or alleged graft in high places, of the existence of a conception of public office as a place to further personal or factional ends. Such facts make ethical leaders insist that the pre-eminent need of the time is an ethical revival; and lead those who see deeper to say that before we can have the ethical revival there must be a spiritual revival. For why be good unless there is something to be good for, an ideal to live for, a Great Idealist to serve?

**A SERIOUS ISSUE** is that which Presiding Elder Stuntz of the Philippine district of the Methodist Episcopal Church has called to the attention of Secretary of War Taft and the Administration in Washington. The Philippine Civil Commission recently, on petition of Manila Filipinos, set apart a Roman Catholic feast day—that of the Immaculate Conception—as a public holiday on which heads of bureaus and officers of the insular and municipal governments in Manila were authorized not to require the attendance of subordinate officers and employees, and banks and business houses were requested to give their employees a holiday. Governor Wright and Commissioner Forbes were absent when this action was taken by Commissioners Ide, Worcester and Smith. We appreciate the fact that the commission is engaged in a delicate task in the Philippines, and that up to date it has been singularly successful in steering a straight course between loyalty to permanent American ideals and the measure of tact and diplomacy which practical statesmanship requires. Such action would be indefensible if it were to become a fixed policy; but the commission expressly ruled that it was not to be taken as a precedent.

**GREAT BRITAIN** is just now a more fruitful field in which to gather news of a religious character than our own country. England, Scotland and Wales have each one or more subjects of absorbing interest to the churches, while each country looks across its bor-

ders to the others with sympathetic inquiry as to the latest development among its neighbors. In England enforcement of the Education Act imposes sectarian instruction on the schools and sectarian tests in the selection of teachers; and passive resistance to payment of taxes for this purpose draws the people together in public meetings in which intense feeling finds expression. In Scotland the award of the property of the United Free Church to a handful of churches unable to administer it has called into the arena of debate the ablest men of the realm and stirred the nation to its depths. In Wales the spontaneous revival of religion throughout the whole province has engaged popular attention more than any event for a generation; and Wales was already aroused even more than England in resistance to the Education Act. The certainty of the near approach of a general election with religious issues to the front and the probability of a new political party being called to administer the government give promise of continuance of excited popular feeling, which we trust may be utilized to increase religious fervor. Under these conditions it is not strange that we glean more news than usual from British correspondents and newspapers, nor that our evangelistic committee should send across the ocean to invite Mr. Dawson to take temporary leadership of a movement for revival among our churches.

**REV. R. J. CAMPBELL** of the City Temple, London, has gone into retirement for some weeks of rest. He had been announced as intending to take a trip with a party to Palestine, but his physician does not think him strong enough for so long a journey. Mr. Campbell does not consider himself an invalid, though he finds the climate of the London winter very trying. His labors have been exacting, and might be considered beyond the strength of men of more robust physique. Yet he does not regard preaching as a burden. He speaks without notes and with general rather than particular preparation. A sermon, he says, "is saying out what you have been thinking, and using everything around you to help you, even the expression on the faces of the people." "Life is so full and interesting and the gospel of Christ so many-sided, that the wonder would be if one could not find some aspect of it about which to speak to one's fellows two or three times a week."

**A COMMITTEE** in Geneva, Switzerland, of which Prof. Charles Borgeaud, author of *The Rise of Modern Democracy in Old and New England*, is a prominent member, has begun to plan for adequate celebration in 1909 of the four-hundredth anniversary of the birth of John Calvin. This committee turns naturally to this country as well as to Holland, Scotland and England for aid in the celebration; and it is intimated that on the financial side we will be expected to do more than any of the Protestants of Europe of the Reformed Faith, because of our exemption just now from some of the serious financial problems



which Calvin's spiritual descendants in Europe face. It is obvious that if this celebration is planned broadly enough to emphasize Calvin's merits as a statesman and as a prophet of civic virtue, if his work as the inspirer of modern democracy is put to the front, it will be possible to enlist in this celebration many who could not be appealed to successfully if emphasis were put solely on his service as a theologian, eminent as that service was. We hope that friends of the movement will arise in this country, and that an eminent and effective American co-operating committee will be formed. Our many historical and patriotic societies, as well as our ecclesiastical organizations, can be successfully appealed to for aid in the movement, and doubtless will enlist. "Calvin," as John Morley says, "shaped the mold in which the bronze of Puritanism was cast," and it behooves all descendants of the Puritans who value the abiding conceptions of life and duty for which Puritanism stood, to pay due respect to the man whose working theory of life, as Mr. Morley says, "excited its votaries to a pitch of heroic moral energy that has never been surpassed."

TEN billion, six hundred and sixty-nine million, eight hundred and eighty-five thousand dollars are deposited in the savings banks of the world, of which vast sum we have \$3,000,178,611, an average of \$37.38 per inhabitant. Denmark, Switzerland, New Zealand, the Australian Commonwealth, Prussia and Norway surpass us in average deposit, but no nation has as large a sum on deposit, Germany and Prussia coming the nearest and the United Kingdom (Great Britain) third. With less than nine and one-half per cent. population of the world, we have over twenty-nine per cent. of the total deposits in savings banks, and this, too, without any Governmental postal or savings system. Impressive as this report is as to man's thrift the world over as it is revealed in only one of many forms of investment of reserve capital, it is the more impressive when one calculates what it means to humanity that 82,630,841 depositors have looked beyond the desires of today in order to provide for the wants of tomorrow. This vast sum is safely invested; it is not the rising and falling ball on the jet of speculation, which today is here and tomorrow is gone. It stands for slow but steady accumulation, for honest, conservative and unrewarded guardianship (in the main) by directors; and it means that in thousands if not millions of homes there is a peace of mind and heart which only comes when men know that they need not be entirely or even partly indebted to charity for the decencies of life—not to mention its comforts—in their old age.

OF MANY STRIKING utterances by publicists and scientists this new year, that given last week by Prof. M. B. Snyder, a Philadelphia astronomer of eminence, before the American Philosophical Society, stands out conspicuously because of the range of its implications. Following up leads furnished by the investigations of Ramsay, Rutherford and Hartman with re-

spect to radio-activity and the transformation of elements of certain atomic weights into elements of lower atomic weight accompanied with release of light vibrating with varying intensity and wave lengths, Professor Snyder has made investigations which lead him to announce the discovery of radio-activity in the sun, in stars and in the phenomenon known as the aurora borealis, the same being proven by comparing the spectrum of radium emanation with those of sun, star and aurora spectra. Here we get, argues Professor Snyder, new light on the evolution of the heavenly bodies and a clew to phenomena of celestial life hitherto inexplicable.

THE BRITISH FOREIGN Office has let it be known publicly that it is thoroughly dissatisfied with the workings of the compact by which Macedonia is now subject to a certain amount of European supervision under Austrian-Russian administration. It has another plan to propose to the Powers, to which several of them non-officially have assented; but whether Germany—Turkey's friend—or Russia will assent is doubtful. Whether they do or not, it is gratifying to see Great Britain showing some concern for a people to whom she owes much, in view of her past defense of the sultan when Russia was the champion of Christendom and England the defender of the Turk.—Italy's abolition of slavery in her African possessions is in line with the ideals of the young king, and removes from her escutcheon a blot.

THE RESIGNATION of M. Combes, for three years head of the French Republic's Ministry and a radical in his treatment of the Roman Catholic Church, has put upon President Loubet the task of selecting a successor, and he has named M. Rouvier. It is understood that whoever may head the Ministry, M. Delcasse remains Foreign Minister. He is France's greatest personage, and Mr. Hay's only peer as a foreign minister today. A less radical but none the less anti-clerical, though possibly less secular, policy may now prevail, one more in harmony with the theories of the lamented Waldeck-Rousseau. M. Combes was named because it was thought he would be amenable to advice. He proved otherwise, and took the bit in his teeth and raced ahead faster, many think, than prudence would dictate.

CONTESTS between labor and capital on a large scale in Germany, Russia and the United States during the past week have impressed thoughtful men with the universality of this problem wherever man has emerged to the industrial stage of society, and the likeness of the problem wherever it is found. The emperor of Germany and his Ministry are facing the same problem now that President Roosevelt was during the anthracite coal strike in Pennsylvania in 1903, and the arguments for intervention by the state are precisely those which influenced President Roosevelt to act unofficially, but none the less forcibly or

satisfactorily, then. The emperor has this advantage, however, that State control of railways and State intervention in a thousand and one matters still left to private initiative in this country make it normal for him to interpose between the monopoly of mine owners in Rhenish Bavaria on the one hand and the thousands of miners on the other side. With the dramatic outcome of the uprising of organized labor in Russia and the profound effect it is to have on Russia's political future we have commented in another column. Fortunately, in this country we can chronicle a settlement without the threatened strike of the issues between the great Pennsylvania railroad system and its brakemen, who declined to do firemen's work; and in Massachusetts the prolonged and costly conflict between the cotton mill operators of Fall River and their hands has been settled. Governor Douglas brought mill owners and operatives together, and to him is left determination of the disputed point, as to whether, after paying five per cent. on the investment of capital, the mill owners can advance wages.

### Is the Russian Autocracy Doomed

"Revolutions are not made; they come," said Wendell Phillips, the great radical orator. No man or group of men can of a sudden create that spirit of revolt, self-sacrifice and passionate disregard of loss of life and property which, in pursuit of a great ideal, uprisings like the French or American Revolutions stand for. It is a spirit born of wrongs long endured, of convictions that first were only feelings. The outbreking flame registers a long smoldering fire.

Hence as we contemplate the grewsome yet thrilling events of the past week in St. Petersburg and throughout the empire of Russia we see that they point far back in time. Autocracy's crimes are returning to plague her. Merciless suppression of the lower orders of men by the higher must now be atoned for. A federation between a venal and selfish bureaucracy of State and a fossilized and intolerant Church meets a dramatic challenge from the religious and ethical leader of the masses in the person of Father Gapon, a Christian Socialist and free lance priest. Over against the class spirit of the nobility is the class spirit of the modern wage-earner, enrolled to procure industrial democracy as well as political self-government, and a factor in the present uprising which no nation in time of revolt hitherto has had to reckon with.

At this hour of writing it is too early to say just what is likely to happen throughout Russia. "It is now the people against the oppressors, and the battle will be fought to the bitter end," says Gorky, the literary spokesman of the masses. If this be so then Russia is in for bloodshed at home as sanguinary as any her disastrous war in the far East has brought her, for whatever the ultimate fate of the dynasty and the bureaucracy they will not surrender without a struggle; and so long as the army is loyal they have an immense advantage over the revolting people even though this revolt extends from the peasantry up to the nobility itself, as it does.

Universal Celestial  
Radio-Activity

Just here is the crux of the whole matter. What will the army do? Barbaric Asiatic troops of the army may be counted on to kill at the czar's command. Will the Russian troops proper do so? If this revolt spreads from St. Petersburg to other large cities where labor is organized, if the troops prove disloyal to any considerable extent, if the right of petition is denied as it was last Sunday to the plain people and their spokesmen, if Finland, with bitter memories of gross injustice, takes this time to rise up, if wherever Russia is hated by subject people there can be a recording of that hate in forcible ways, the effect on the future of the political life of the empire cannot but be distinct. Nor can such internal peril fail to affect profoundly the situation in Asia, where Russian political prestige, as well as military power, already totters as the result of Japan's valor and scientific preparation for war.

No one who knows what revolution means in loss of life and property, in dislocation of industry, commerce, diplomacy and international status can help praying that even at this late hour the czar will arise, assert his power and display a sovereign will, admit his subjects' right to be heard, listen to their complaints and concede their just demands, surrender his ancient autocratic powers and submit to constitutional restraints and thus lead himself in an evolutionary process. From his standpoint it would be so much more prudent and self-regarding, and from the world's standpoint so much saner and nobler. "Revolutions never go backward," but they never go ahead just as their advocates predict they will or wish they would. Passion enters in, as it does not and need not in evolution.

Whatever happens, the Russian Government, sad and terrible as is its plight at home and abroad, will have but little sympathy from the civilized world. The modern man's sense of justness, his essentially democratic spirit, his love of freedom of thought, speech and action have so long been outraged by the Romanoff dynasty that now retribution has come, he accepts it as contemporaneous proof that God reigns, that penalty is exacted of nations as of yore, that in the realm of morals cause and effect are still inseparable. He is confident that in the last analysis, however terrible the pains of travail, Liberty and Justice will be born. His tears are for the victims who will suffer in a truly atoning way for the sins of others, who will lay down their lives exultantly for those who come after them and reap the reward of their courage and self-surrender, even as Father Gapon said his followers would, and as they did by the hundreds in the palace square last Sunday afternoon.

### Negro Education in the South

A course of six lectures is under way in Boston, setting forth the history and work of higher institutions of learning for educating the colored race in the Southern States. Information as to time and place and speakers is given on another page. It is expected that this course will give a comprehensive view of the origin and progress of the movement for the education of the Negro in the South.

It is of exceptional interest to us to note that all the lecturers are representatives of institutions which directly or indirectly owe their existence to the American Missionary Association. They have, indeed, outgrown the care of their foster mother, though some of them still receive from her aid for special work. But the association was the pioneer and has been the most efficient promoter of Negro education. It has had to make its way against obstacles which could have been overcome only by the highest order of statesmanship—strong opposition of Southern public sentiment, finding expression in the social ostracism of teachers, and in hostile legislation, the indifference of many of the colored people, the undisciplined ambition of many of those who welcomed its help, and criticism not unmixed with misrepresentation in the Northern States.

To say that those who have managed the affairs of the association have made mistakes may not be more than to say that they were like other leaders of men undertaking a great untried work in a period of popular excitement concerning it. But what we rejoice in is the fact that they did something, did the best they knew, and by doing have learned and have taught the nation better ways of doing a work which the nation had to do for its own preservation. They have good reason to be content to be judged by their fruits. Howard, Atlanta and Fisk Universities, Berea College, Hampton and Tuskegee Institutes have been selected as institutions from which men of both races are to tell the story of Negro education. To these may be added a noble list of colleges, academies and schools of all grades spread all over the South which would never have existed but for the American Missionary Association.

Nor is the work of this association less important now than it was in the years immediately following the Civil War. It is equipped today to meet a far larger demand with much greater promise. The Southern States, while far behind the Northern in popular education, have made heroic efforts to promote education for both races. Their work in recent years has been effectively supplemented by the Southern Education Board. But two parties are contending against each other in the South with opposing educational ideals. Governor Vardaman of Mississippi and Tillman and Heflin are representatives of one party which would give to one race educational advantages that it would withhold from the other. Governor Aycock of North Carolina, Bishop Galloway and most of the presidents of colleges for white students are representatives of the progressive party which regards universal education as absolutely essential if the South is to keep pace with the nation as a whole. Governor Aycock, in a recent address at Jacksonville, Fla., declared that today the Southern States "have less effect on the thought and action of the nation than at any period in our history." Before the Civil War, he said that Southern statesmen set the fashion of political thought and directed the policies of the nation; but that now "what any Southern man thinks of political questions or governmental duty carries no weight in

their final settlement." He insisted that the only way to restore leadership to the South was through universal education. "We must take an impartial inventory of all the things we have and are, and these things can come to us only through the training of all our citizenship."

The majority in the North regard universal education as a necessity for a free and prosperous nation. We believe that the majority in the South are coming to follow such leaders as Governor Aycock to the same conclusions. The American Missionary Association is second to no other force for giving to the South its rightful place in national leadership, by promoting such education for the race most in danger of being neglected, and by keeping the necessity for it before the public mind both North and South. Not only the black man but the whole country owes to it a great debt for the place it fills in American history and continued development.

### Congregational Needs and Opportunities

In the history of America, to have been a Congregationalist is to have been a pioneer. The practical beginnings of education, both in the earlier and the college grades, of home missions, preaching to the Indian and the Negro, foreign missions, the temperance reform and in many another field of service, have been due to those who followed the Congregational way. We are in good company—the cloud of witnesses for truth and righteousness and the practical application of the gospel as a remedy—who have been sharers of the inheritance of the Pilgrims and the Puritans.

Congregationalism is essentially reversion to type. Its witness is that the catholicity of the church consists in the personal relation of all Christians to Christ and through Christ to each other. It is not complete in freedom; it requires also fellowship. It has no prohibition for any form of voluntary organization, though it everywhere discards the tyranny of organizations which stand between the soul and Christ. "One is your Master, even Christ, and all ye are brethren," might be its motto.

Its dangers lie on the side of liberty, as those of churches which intervene with an infallible or indispensable system between the soul and Christ lie in the direction of a narrow or parasitic type of Christian character. We do not need to emphasize our liberty, for that is of the substance of our thought, but we do need to develop our fellowship on practical lines which will make that liberty effective in the workaday world. And this we can only do by compromise and self-surrender, not in the field of principle, but of usage and church law.

The special opportunity of our churches still lies in our freedom to do pioneer work. We respect and study precedents, but we are not bound by them. Our fellowship is not merely with the declared, but also with the potential disciples of our Lord. Our range of worship includes any helpful forms, but the compulsion of none. Our wisest organization is that which best expresses fellowship. Our duty is to be true witnesses for Christ.



Our opportunity is that of fearless launching out, in his name and by his help, in the wisest forms of aid for men. It is a time of expectation. To each church the duty of right living and of the best form of service has become urgent. And behind our endeavors the Spirit of God stands ready to inspire and aid.

Our Handbook Topic for the Midweek Prayer Meeting, Jan. 29—Feb. 4. Ps. 145: 1-21.

### In Brief

We shall welcome tidings of revival interest to be printed in our Evangelistic Number next week. Please write promptly.

Governors Folk of Missouri, Mickey of Nebraska and Hoch of Kansas are on the war-path after lobbyists who corrupt legislators. Amen!

A New York layman hits the nail squarely on the head when he says, "The need of America is not another man-made movement, but a God-sent revival."

Those pastors who have preached on the Welsh revival, or devoted a prayer meeting to the subject, say that the account arouses the keenest interest of all who listen to it.

It is gratifying to read of legislation coming before South Dakota's legislature which, if passed, will put an end to that state's being the resort of Eastern divorce seekers.

Rabbi Fleischer of Boston describes the scheme of Hebrew Zionists to colonize in Uganda, East Africa, as not Zionism, but Ugandism. By whatever name Zionism may be called, with Zion left out of it the delusion is revealed.

It is the love of God in Christ shown forth that Evan Roberts and his aids in the marvelous Welsh revival preach. "I thought at the beginning," he says, "of terrifying the people into belief. But the Spirit told me to preach the love of Christ only."

The spectacle of Senator Stone of Missouri, who is up to his neck in complicity in the Missouri frauds—state and municipal—posing in the Senate as a champion of morality in national politics is amusing, to say the least. "Physician, heal thyself."

Andrew Carnegie was the donor of \$15,000 to Oberlin College students and \$3,000 to the local Y. M. C. A., which suffered by the failure of the bank involved in the Mrs. Chadwick scandal. Under no moral or legal obligation to thus act, Mr. Carnegie has put an end to much anxiety and deprivation.

President Angell of the University of Michigan has tried to put off the presidential harness and give way to a younger man, but the regents say him nay. Like President Elliot and Edward Everett Hale and others who might be mentioned he is a young old man. He asks for release and they promise him lieutenants.

Property in the vicinity of the old Broadway Tabernacle site, corner Thirty-fourth Street and Broadway, New York city, is bringing fabulous prices now. The Tabernacle's officials may wish they had waited a year or two longer before selling. An estate which in 1885 cost \$48,000 last week sold for \$750,000. How is that for unearned increment?

In Topeka, Kan., last week Booker T. Washington was the honored and eloquent guest of the state, at whose feet the governor, the state legislators and the Supreme Court judges sat as learners. In Wichita he was refused lodgings in the hotels, and had to

find shelter with a politician of his own race. If Wichita can stand it Mr. Washington can.

The attempt made by Roman Catholics to secure appropriations by Congress of nearly \$100,000 for Catholic schools on Indian agencies ought to call forth sharp protests from all those who hold that it is contrary to public policy for our Government to appropriate public money for sectarian purposes. In this case it is contrary to the action already taken by Congress, and is already leading to mischievous results among the Indians directly affected.

The Pilgrim Press reports that its total sales for December at the Boston store were the largest in its history, exceeding the figures of a year ago by about \$5,000. The total sales of books alone during the month were more than equivalent to two-thirds the contents of the main store, while the sales of periodicals, including *The Congregationalist*, during that time were more than double the book sales. Almost the entire clerical force was obliged to work till a late hour every night to take care of the rush of orders.

Bishop Daniel Connelly says that the Mormons who have testified honestly as to practices in the Mormon Church are traitors. To what? The Church or the State? That is the nub of the whole issue which Congress is investigating. What the people of the country at large want is a relegation of the ecclesiastical institution in Utah and adjacent states to its place of subordination to the Nation and the State in matters affecting ethics and politics; and until that lesson is taught in some drastic way, there will be no end of the conflict.

The League of the Golden Pen, started by Rev. E. H. Byington, Beverly, in the interests of friendly letter-writing, grows apace. In three weeks 300 membership cards were demanded, and nearly two thousand of the eight-page leaflets were asked for. The membership ranges from Maine to California and from Florida to North Dakota, and includes a college president, a daily newspaper editor, bankers, merchants, manufacturers, students and "shut-ins." The new league, like the Declaration of Independence, considers neither "age, sex, nor previous condition of servitude" a bar to this effort to spread happiness.

Two recent achievements by religious journals merit attention and praise. *The Standard*, the Baptist journal of Chicago, in its first issue of the current year, devoted nearly one-half its space to reports of Baptist growth and conditions in five continents. These came from observers on the ground and together made the most valuable summary of the present-day influence of Baptist churches and missions the world over that has been put into print of late. Equally enterprising was the organ of the Y. M. C. A. movement which bears the title of *Association Men*. By means of effective pictures, statistical tables and special articles it shows the great progress which the Y. M. C. A. has made during the last five years. Such surveys not only encourage the belief that religion is not a dwindling factor in the life of the world but give evidence that religious journalism is not in a moribund condition.

The death in London last week of George H. Boughton, aged seventy-one, removes a painter of *genre* work, who is peculiarly interesting to descendants of the Pilgrims. We do not know what Mr. Boughton's own religious faith was, or whether his work represented anything more than cleverness in discovering an unworked field and faithfully tilling it, but certainly he skillfully and discriminatingly pictured such events and personages as John Alden's Wedding, The Return of the Mayflower, Priscilla and many other incidents connected with the early days of New England. This use of his

artistic gifts won for him much favor in this country and in England, and while he was not in any sense an artist of creative power or commanding size, he was a worthy representative of the English story-telling school of art. From 1839 to 1861 he resided in this country and was counted an American artist, though living his last years in London.

The new secretary of the American Board has inaugurated a department in the *Missionary Herald* relating to the administrative side of the work for which he is specially responsible. We believe that if our societies would more frequently apprise their constituency of the deliberations and decisions of their executive boards and of the plans and tours of the secretaries, the result would be beneficial. Dr. Patton writes in a conversational, direct fashion, quotes from recent letters accompanying gifts that betray sacrifice on the part of donors as well as their loyalty to the Board, speaks of his contemplated trip to the Pacific coast which begins Feb. 23, and tells of the activities of co-operative committees and district secretaries. We note particularly that a business man in New York pledges \$6,000 to the new mission in the Philippines, and that fifty churches in thirteen states have during the last year increased their contributions from thirty-three per cent. to fifty per cent.

We are reprinting Rev. G. Campbell Morgan's admirable account of the Welsh revival in a little pamphlet, which can be had at 3 cents apiece, 25 copies for 50 cents, or 100 copies for \$1.50 postpaid. Scatter this inspiring article, brethren, among your people. It will help to arouse religious feeling where it seems slumbering and to increase it where already awakened. In this connection we would also announce the pamphlet soon to be issued by the Pilgrim Press on the Welsh revival and embodying in addition to Dr. Morgan's article Mr. W. T. Stead's graphic and thorough account of the inception, progress and results up to date of the Welsh revival. The few copies which have already reached America have been in great demand, and this special American edition has been prepared with the consent of the publishers and author, with a view to supplying all who desire a condensed yet reasonably complete account of this most wonderful religious awakening of this generation. Our advertising columns give fuller particulars regarding these reprints.

### Points Worth Noting in Church News

Valuable stereopticon hints (Installing a Stereopticon, page 117).

A comparative study of salaries (The Educational Outlook, page 127).

A desirable method of church extension (Two Branch Churches, page 102).

Broadening Baptists in North Dakota (Through Home Missionary Eyes, page 127).

New books for colleges, academies and workers in remote places (Andover Seminary Notes, page 126).

### Pepper and Salt

BY STEPHEN VAN OGDEN

Was there ever a minister in New England—or anywhere else for that matter—who publicly taught "that hell is paved with infants' skulls"? President Eliot of Harvard asserts it in his delightful sketch of the life of John Gilley, not of a particular, but of the representative New England Orthodox country minister a hundred years ago. "To be sure," he says, "the minister taught that hell was paved with infants' skulls, and descriptions of hell fire and the undying worm formed an important part of every discourse."

I should like to know what proof President Elliot can offer that the pastor of the Congregational church in Southwest Harbor, Me., nearly a hundred years ago never preached a sermon without bringing in hell fire and the undying worm, and that he taught this quite extra-Scriptural and particularly banal hypothesis about hell's pavement. And, if he has the proof in regard to this individual, does he think it fair to imply that all Congregational ministers of that time taught the same theory about the ultimate destination of the skulls of unelected infants?

Professor Bailey of Cornell is lecturing in Boston before the Twentieth Century Club on some of the nature themes with which he has become so familiar in his work as teacher and editor. A friend of mine attended the opening lecture with one of the most cultivated and charming women I know—a "liberal" Unitarian of Boston. There were five deliberately chosen quotations from the Bible in the course of the lecture, of which this cultivated woman recognized not one.

Now it is a fair question whether even an Emerson is a fair exchange for an Isaiah; whether the omission of the Hebrew culture, as shown in its literature, from the mental treasury of an educated person is a wise omission. For my observation is that the fields of Hebrew literature are little tilled by my "liberal" friends in their enthusiasm for self-culture.

A friend who has long passed the waymark of her fourscore years is indignant with Dr. Lyman Abbott for his Harvard sermon, not at all because it is heterodox but because it presents familiar truth as a novelty. "He talks about the immanence of God! Why, I was taught that on my mother's knee. Almost the first thing I remember was learning a little rhyme which said that God is everywhere—in the sky and in the tree, in the street and in my heart. It's just like turning an old frock inside out and calling it a new one."

So Sir Oliver Lodge, in *The Hibbert Journal*, writing in criticism of Haeckel's Riddle of the Universe and its use of the philosophical theory of monism says, "Professor Haeckel writes almost as if it were a recent invention, but in truth there have been many versions of it, and in one form or another the idea is quite old, older than Plato, as old as Parmenides."

The old Adam is still strong within us. We like to give new names to old thoughts seen in new relations, and we like to persuade ourselves and the world that the novelty is in the thing and not the name.

### Dr. Grenfell's Coming Visit

Dr. Grenfell, the Labrador medical missionary and advance agent of the gospel of health for mind and body, as well as applied Christianity in other forms, is soon to visit the United States again. He will land in New York about Feb. 8 and expects to spend the remainder of that month in that region. During March he will be in New England and later goes to the Interior. *The Congregationalist*, which had an honorable share, through its department the Conversation Corner, in first bringing to light the noble work which he has been doing for a number of years, and which has from time to time commended him and it to its readers, rejoices that a still larger constituency of friends is being raised up for him. The recent delightful sketch of him in *Harper's* by Norman Duncan and the visits of Americans to Labrador have enlisted many new friends for his mission, and when he comes more doors will swing wide to him than ever before. He has been invited to Harvard, Yale, Princeton and Columbia Universities and to some of the strongest churches in our leading cities, while he is in demand also for club dinners and social functions. Dr. Grenfell cares as little for being lionized as any

man living. His Master's service is his chief delight and main ambition, and he comes to this country again solely in the interest of the deep sea fishermen and the dwellers on the coast of Labrador to whom he is giving his life. All his instincts are so evangelistic we should not be at all surprised if he should lend his valuable aid to movements which may be in progress when he is here, for his sympathies are most catholic.

### In and Around Boston

#### Dr. Gordon off for the East

Dr. Gordon's last sermon to his congregation until next September was preached last Sunday. On the 25th he was guest of honor at a dinner at the University Club, given to him and the church officials by Mr. J. Wells Moss. On the 28th he is to sail from Boston for the Orient, Egypt, Palestine and Greece being the countries he will visit for the first time between this and spring. Later will come a sojourn in Italy, Germany, England and Scotland. He has four preaching engagements for two Sundays at Oxford, and at Falkirk and Dundee in Scotland. While Dr. Gordon is away the pulpit of the Old South will be filled by the assistant pastor, Rev. A. E. Cross, and distinguished preachers from other cities. The annual Lenten course of Sunday evening lectures this year will be given by celebrated men in various callings of life, who will tell of the bearing of religion on their several vocations. Dr. Gordon's discourses since he returned from the first part of his vacation voted him by the church have been of the highest order, dealing with large themes in a large and vital way. His power in the pulpit has never been more manifest, and the size and quality of his congregations have shown that he has come to his own in the city.

#### New Lines of Work at Central

Central Church is entering upon new avenues of usefulness day by day. Since autumn the church has been hospitably open every afternoon except Saturday from 2 to 4.30 for private devotions, and now a brief service of evening prayer is held at the end of this time. This service, inaugurated at the Week of Prayer, has proved so helpful a benediction upon the day's work that it is to be continued as one of the regular services. Mr. Stackpole, one of the associate ministers, has compiled a vesper service which is used at this twilight gathering, conducted in turn by the ministers of the church. Sometimes a concise address is given and always the organ, breathing in the interludes, voices the quiet devotion of the hour.

Another phase of the church life is the social gathering for young men and women, especially for students and strangers, in the church parlors of a Sunday evening. This grew out of the informal Sunday evenings at the Neighborhood House, begins with tea and talk, leads up to hymns and ends with evening prayers and a helpful talk by Rev. Mr. Stackpole. This is a new thing in Sunday evening services, but the young people who attend in large numbers will attest that its genuine air of good-fellowship dispels the Sunday homesick feeling, and the simple service seals the day most appropriately.

#### Lectures by Professor Platner

A valuable course of lectures on the Life of Jesus in its relation to contemporary history and to the political, social and religious life of the times will begin at the Twentieth Century Club rooms, 2 Ashburton Place, Boston, Feb. 4, at 4 P. M., and continue for eight successive Saturday afternoons. The lecturer will be Prof. John Winthrop Platner of Andover Seminary. As accurate a picture as possible will be given of the historical background in connection with which the life of Christ must always be interpreted, and both the significance of his life in its surroundings and the

greater significance which surpassed his environment will be shown. The lectures will be of value to those who are teaching and studying the Gospel of John in connection with the International Sunday school lessons. Tickets for the course can be secured from the secretary of the Twentieth Century Club, 2 Ashburton Place, for \$2 each. Single admission tickets, at the door, 35 cents.

#### Congregational Club Initiates an Evangelistic Movement

Last Monday night's meeting was notable not only as being the annual business gathering with the usual reports from committees and election of officers, but for the definite and promising movement toward an evangelistic campaign in Boston and vicinity inaugurated. The suggestion came from Rev. H. G. Hale of the outlook committee and was re-enforced by brief addresses from Rev. W. H. Allbright, D. D., Rev. W. T. McElveen, Ph. D., and Mr. F. O. Winslow. The final outcome was the appointment of a committee of thirty-two, to be made up of five members, five of the Young Men's Club, the five commissioners of the Boston Union Conference, and three delegates each from the five local conferences in Greater Boston, and the two Boston members of the National Council's committee. The club also appropriated \$500 for the evangelistic campaign.

Rev. Frank Crane, D. D., of Worcester, gave the address of the evening on Abbey's Frieze of the Holy Grail in the Boston Public Library. It was an able and sympathetic treatment of an inspiring theme. Rev. W. H. Allbright, D. D., was elected president of the club.

#### Friends of Sunday

The tenth annual meeting of the New England Sabbath Protective League was held last week. Receipts during the year have amounted to \$7,892 and disbursements to \$7,769. Hon. John D. Long, ex-Secretary of the Navy and ex-governor of Massachusetts, was elected president in place of the late Senator Hoar, tributes to whom were paid for his service to the cause as a man and legislator. Rev. M. D. Kneeland was re-elected secretary. An interesting new member of the governing board is Rev. William H. Van Allen of the Church of the Advent, Boston, a High Churchman who is throwing himself heartily into many of the reform movements of the city, and is showing that his breadth of social sympathy enables him to work with those who do not see eye to eye with him in matters of doctrine and ritual. This league by its service at our state capitals in watching and defeating legislation hostile to the Sunday peace and exemption from toil is doing a commendable work, which entitles it to the support of churchmen of all names.

#### The Ministers' Meeting

Dr. R. W. Wallace of Somerville, with the aid of a map, explained the expedition of Lewis and Clark to Oregon, how the territory was acquired, and described its scenic beauty, wonderful resources and its productiveness in wheat, fish, fur and timber.

#### For the Y. M. C. A. in Manchuria

A public mass meeting will be held in the Old South Church, Feb. 2, at eight o'clock, in the interest of Y. M. C. A. work in the Japanese Army in Manchuria. President Huntington of Boston University will preside, and addresses will be made by Gen. Stewart L. Woodford, ex-Minister to Spain, and Mr. Galen M. Fisher, National Association secretary to Japan. The unprecedented opportunity of evangelization in the Japanese Army calls for the prompt and generous sympathy of all Christians. Because of its similarity to the beneficent work done in our own army this has the indorsement of Lieutenant General Miles, Lieut. Gov. Curtis Guild, Jr., and other patriotic citizens, besides the support and encouragement of all mission boards.



Personal Observations on the Ground	<b>The Welsh Revival and Its Lessons</b> By Rev. G. Campbell Morgan, D. D., London	A Movement Not of Man But of God
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[We are permitted by Dr. Morgan, who controls the copyright, to condense into the following article a recent sermon by him to his people at Westminster Chapel, London, and published in the *Christian Commonwealth*.—EDITORS.]

It was my holy privilege to come into the center of this wonderful work and movement. Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. O, these chapels through Wales! Thank God for them! Everything was so quiet and orderly that we had to ask where the meeting was. A lad, pointing to a chapel, said, "In there." Not a single person outside. We made our way through the open door, and just managed to get inside, and found the chapel crowded from floor to ceiling with a great mass of people.

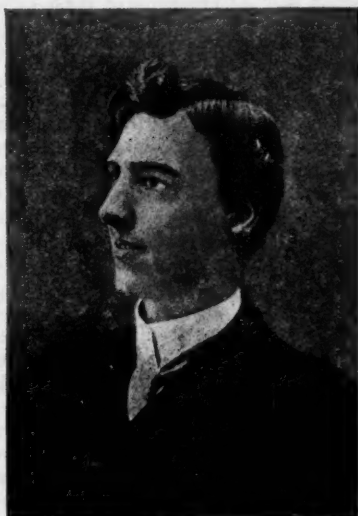
#### THE THREE CHARACTERISTICS OF THE MEETINGS

It was a meeting characterized by a perpetual series of interruptions and disorderliness. It was a meeting characterized by a great continuity and an absolute order. You say, "How do you reconcile these things?" I do not reconcile them. They are both there. If you put a man into the midst of one of these meetings who knows nothing of the language of the Spirit, and nothing of the life of the Spirit, one of two things will happen to him. He will either pass out saying, "These men are drunk," or he himself will be swept up by the fire into the kingdom of God. If you put a man down who knows the language of the Spirit, he will be struck by this most peculiar thing. I have never seen anything like it in my life; while a man praying is disturbed by the breaking out of song, there is no sense of disorder, and the prayer merges into song, and back into testimony, and back again into song for hour after hour, without guidance. These are the three occupations—singing, prayer, testimony.

In the afternoon we were at another chapel, and another meeting, equally full, and this time Evan Roberts was present. He came into the meeting when it had been on for an hour and a half. He spoke, but his address—if it could be called an address—was punctuated perpetually by song and prayer and testimony. Evan Roberts works on that plan, never hindering any one. I venture to say that if that address Evan Roberts gave in broken fragments had been reported, the whole of it could have been read in six or seven minutes. As the meeting went on, a man rose in the gallery and said, "So and So," naming some man, "has decided for Christ," and then in a moment the song began. They did not sing Songs of Praises, they sang *Dioleu Iddo*, and the weirdness and beauty of it swept over the audience. It was a song of praise because that man was born again. There are no inquiry rooms, no penitent forms, but some worker announces, or an inquirer openly confesses Christ, the name is registered and the

song breaks out, and they go back to testimony and prayer.

In the evening I stood for three solid hours wedged so that I could not lift my hands at all. That which impressed me most was the congregation. I stood wedged, and I looked along the gallery of the chapel on my right, and there were three women, and the rest were men packed solidly in. If you could but for once have seen the men, evidently colliers, with the blue seam that told of their work on their faces, clean and beautiful. Beautiful, did I say? Many of them lit with heaven's own



EVAN ROBERTS

light, radiant with the light that never was on sea and land. Great rough, magnificent, poetic men by nature, but the nature had slumbered long. To-day it is awakened, and I looked on many a face, and I knew that men did not see me, did not see Evan Roberts, but they saw the face of God and the eternities. I left that evening, after having been in the meeting three hours, at 10.30, and it swept on, packed as it was, until an early hour next morning, song and prayer and testimony and conversion and confession of sin by leading church members publicly, and the putting of it away, and all the while no human leader, no one indicating the next thing to do, no one checking the spontaneous movement.

#### THE MAN HIMSELF

Evan Roberts is hardly more than a boy, simple and natural, no orator, no leader of men; nothing of the masterfulness that characterized such men as Wesley and Whitefield and Dwight Lyman Moody; no leader of men. One of the most brilliant writers in one of our papers said of Evan Roberts, in a tone of sorrow, that he lacked the qualities of

leadership, and the writer said if but some prophet did now arise he could sweep everything before him. God has not chosen that a prophet shall arise. It is quite true. Evan Roberts is no orator, no leader. What is he? I mean now with regard to this great movement. He is the mouthpiece of the fact that there is no human guidance as to man or organization. The burden of what he says to the people is this: It is not man; do not wait for me; depend on God; obey the Spirit. But whenever moved to do so, he speaks under the guidance of the Spirit. His work is not that of appealing to men so much as that of creating an atmosphere by calling men to follow the guidance of the Spirit in whatever the Spirit shall say to them.

God has set his hand upon the lad, beautiful in simplicity, ordained in his devotion, lacking all the qualities that we have looked for in preachers and prophets and leaders. He has put him in the forefront of this movement that the world may see that he does choose the things that are not to bring to naught the things that are, the weak things of the world to confound the things that are mighty; a man who lacks all the essential qualities which we say make for greatness, in order that through him in simplicity and power He may move to victory.

#### PECULIARITIES OF THE MOVEMENT

There is no preaching, no order, no hymn-books, no choirs, no organs, no collections and, finally, no advertising. I am not saying these things are wrong. I simply want you to see what God is doing. There were the organs, but silent; the ministers, but among the rest of the people, rejoicing and prophesying with the rest, only there was no preaching. Everybody is preaching. No order, and yet it moves from day to day, week to week, county to county, with matchless precision, with the order of an attacking force. Mr. Stead was asked if he thought the revival would spread to London, and he said, "It depends upon whether you can sing." He was not so wide of the mark. When these Welshmen sing, they sing the words like men who believe them. They abandon themselves to their singing. We sing as though we thought it would not be respectable to be heard by the man next to us. No choir did I say? It was all choir. And hymns! I stood and listened in wonder and amazement as that congregation on that night sang hymn after hymn, long hymns, sung through without hymn-books.

The Sunday school is having its harvest now. The family altar is having its harvest now. The teaching of hymns and the Bible among those Welsh hills and valleys is having its harvest now. No advertising. The whole thing advertises

itself. You tell me the press is advertising it. They did not begin advertising until the thing caught fire and spread. One of the most remarkable things is the attitude of the Welsh press. I come across instance after instance of men converted by reading the story of the revival in the *Western Mail* and the *South Wales Daily News*.

#### THE ORIGIN OF THE MOVEMENT

In the name of God let us all cease trying to find it. At least let us cease trying to trace it to any one man or convention. You cannot trace it, and yet I will trace it tonight. Whence has it come? All over Wales—I am giving you roughly the result of the questioning of fifty or more persons at random in the week—a praying remnant have been agonizing before God about the state of the beloved land, and it is through that the answer of fire has come. You tell me that the revival originates with Roberts. I tell you that Roberts is a product of the revival. You tell me that it began in an Endeavor meeting where a dear girl bore testimony. I tell you that was part of the result of a revival breaking out everywhere. If you and I could stand above Wales, looking at it, you would see fire breaking out here, and there, and yonder, and somewhere else, without any collusion or prearrangement. It is a divine visitation in which God—let me say this reverently—in which God is saying to us: See what I can do without the things you are depending on; see what I can do in answer to a praying people; see what I can do through the simplest who are ready to fall in line and depend wholly and absolutely upon me.

#### A CHURCH REVIVAL

What is the character of this revival? It is a church revival. I do not mean by that merely a revival among church members. It is that, but it is held in church buildings. I have been saying for a long time that the revival which is to be permanent in the life of a nation must be associated with the life of the churches. What I am looking for is that there shall come a revival breaking out in all our regular church life. The meetings are held in the chapels, all up and down the valleys, and it began among church members; and when it touches the outside man it makes him into a church member at once. I am tremendously suspicious of any mission or revival movement that treats with contempt the Church of Christ, and affects to despise the churches. Within five weeks 20,000 have joined the churches. I think more than that have been converted, but the churches in Wales have enrolled during the last five weeks 20,000 new members. It is a movement in the Church and of the Church, a movement in which the true functions and forces of the Church are being exercised and filled.

#### STRIKING CASES OF PERSONAL INFLUENCE

What effect is this work producing upon men? First of all, it is turning Christians everywhere into evangelists. There is nothing more remarkable about it than that, I think. People you never expected to see doing this kind of thing are becoming definite personal workers. A friend

of mine went to one of the meetings, and he walked down to the meeting with an old friend of his, a deacon of the Congregational Church, a man whose piety no one doubted, a man who for long years had worked in the life of the church in some of its departments, but a man who never would think of speaking to men about their souls, although he would not have objected to some one else doing it. As my friend walked down with the deacon, the deacon said to him: "I have eighteen young men in an athletic class of which I am president. I hope some of them will be in the meeting tonight." There was a new manifestation. This man had had that athletic class for years, and he had never hoped that any one of them would be in any meeting to be saved. Within fifteen minutes he left his seat by my friend and was seen talking to a young man down in front of him. Presently this deacon rose and said, "Thank God for So and So," giving his name; "he has given his heart to Christ right here." In a moment or two he left him, and was with another young man. Before that meeting closed that deacon had led every one of those eighteen young men to Jesus Christ, who never before thought of speaking to men about their souls.

My own friend, with whom I stayed, who has always been reticent of speaking to men, told me how, sitting in his office, there surged upon him the great conviction that he ought to go and speak to another man with whom he had done business for long years. My friend suddenly put down his pen and left his office and went on 'Change, and there he saw the very man; and going up to him, passing the time of day to him, the man said to him, "What do you think of this revival?" And my friend looked him squarely in the eye and said, "How is it with your own soul?" The man looked back at him and said, "Last night at twelve, from some unknown reason, I had to get out of bed and give myself to Jesus Christ, and I was hungering for some one to come and talk to me." Here is a man turned into an evangelist by supernatural means. If this is emotional, then God send us more of it! Here is a cool, calculating, business shipowner, that I have known all my life, leaving his office to go on 'Change and ask a man about his soul.

Down in one of the mines a collier was walking along, and he came, to his great surprise, to where one of the principal officials in the mine was standing. The official said, "Jim, I have been waiting two hours here for you." "Have you, sir?" said Jim. "What do you want?" "I want to be saved, Jim." The man said, "Let us get right down here"; and there in the mine the colliery official, instructed by the collier, passed into the kingdom of God. When he got up he said, "Tell all the men, tell everybody you meet, I am converted."

The movement is characterized by the most remarkable confession of sin, confessions that must be costly. I heard some of them, men rising who have been members of the church and officers of the church, confessing hidden sin in their heart, impurity committed and condoned, and seeking prayer for its putting away. The whole movement is marvelously characterized by a confession of Jesus Christ,

testimony to his power, to his goodness, to his beneficence, and testimony merging forevermore into outbursts of singing.

This whole thing is of God; it is a visitation in which he is making men conscious of himself, without any human agency. The revival is far more widespread than the fire zone. In this sense you may understand that the fire zone is where the meetings are actually held, and where you feel the flame that burns. But even when you come out of it, and go into railway trains, or into a shop, a bank, anywhere, men everywhere are talking of God. Whether they obey or not is another matter. There are thousands not yielded to the constraint of God, but God has given Wales in these days a new conviction and consciousness of himself. That is the profound thing, the underlying truth.

#### Mr. Dawson's Appointments in America

Mr. Dawson is expected to land in New York about next week Wednesday, and will begin his campaign in New England at once. In a private letter to us just at hand he says: "It has been a dreadful wrench to come to this decision, but it is God's will, and my mind is clear and composed. I shall be much more free to do the work you have for me to do without the burden of a church."

Mr. Dawson is soon to bring out, through Hodder & Stoughton of London and Revell of New York, a book entitled *The Evangelistic Note*, which is likely to prove very serviceable in connection with the revival movement generally. In it he has embodied the article which we printed two weeks ago on *Normal Evangelism*.

#### DATES OF MEETINGS ALREADY ARRANGED

Pittsfield, Feb. 2-3.  
Newton Center, Feb. 5, First Church, 10.30 A. M.  
Worcester, Feb. 5-6.  
Montpelier, Vt., Feb. 7-8.  
Lynn, Feb. 9-10.  
Maine (Bangor, Augusta, Brunswick and Portland), Feb. 12-17.  
Boston, Feb. 19-Mar. 5.

#### Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 20

Mrs. E. E. Richards of Taunton presided, and gave a helpful lesson from the brief mention of Jabez in 1 Chron. 4: 9, 10.

Mrs. Capron gave facts concerning some of the Madura districts as reported in a recent letter from Mrs. Tracy, who finds encouragement in the readiness of the women to learn to read and their interest in the Bible. The influence of the graduates from the Madura boarding school is felt wherever they go. Mrs. Capron told of one girl who with difficulty found a place where she could pray by herself during her vacation until she chose the little triangular space behind an open door. Others found their prayer closets in the aloes bushes, one often choosing a particular bush. In India no one is ashamed or disturbed at being seen kneeling, the idea of worship is so familiar and universal.

Next to a real missionary from Mexico was having a talk from Mrs. C. M. Lamson, who from an observer's standpoint gave her own impressions of the work the missionaries are doing in the several stations which she visited.

An informal roll call revealed the fact that more than thirty auxiliaries were represented by the sixty women present, and it gave one a thrill of satisfaction to think of the lines of interest reaching out from this group gathered in Pilgrim Hall.



## Taming the Tongue

By Rev. Jonathan Brierley, Author of *Ourselves and the Universe*, *Studies in the Soul*, etc.

The greatest thing visible on this planet is the human face, and the greatest thing audible is the human voice. The *vox humana* remains the unique stop in the cosmic organ. Have we sufficiently considered the miracle involved in our common speech? That we should be able to convert the secrets of the innermost spirit—our subtlest thought, our finest shade of feeling—into a mere pressure on throat and tongue, turning thus the soul's invisibles into tones and vibrations, and that our neighbor should in his turn re-translate these back again into thought and feeling—is not this beyond all expression wonderful? Man has cultivated this gift of his on many sides, and with notable results. When Antoinette Sterling sang, people forgot they were in the world, and thought themselves at the suburbs of heaven. Hazlitt tells us that when Coleridge talked at his best, it was as the voice of an angel. It was said of Madame de Staël that, though no beauty, she could bring any man to her feet in half an hour by the charm of her conversation. There seems, indeed, no limit to the artistic possibilities of speech and song. Our concern here, however, is in another direction. For our voice gift needs another training than that afforded by the schools. It has an immense outlook upon ethics. When art has done its best with the tongue, there enters conscience, and finds business enough.

### OUR VOCABULARY AN ARSENAL OF WEAPONS

Human happiness and misery, we find, are largely an affair of what people are saying to each other.

When we remember we can make hell or heaven by our words, it is amazing we are not more careful of them.

Indeed, the taming of the tongue has hardly yet begun. St. James went further (there had evidently been a hot time of it in Jerusalem circles just then) and declared, "The tongue can no man tame." There was, in his view, and we believe he was right, nothing for it but God. The work, we say, has yet almost to begin. We are in an age of torpedoes and of eleven-inch guns, but the tongue still bears the palm for sheer destructiveness. Thucydides, in the first book of his history, makes it a mark of the high civilization of the Athenians that they had ceased to carry arms. We also, as a rule, go about unfurnished with revolvers or bowie-knives. Yet are we loaded, all of us, with murderous instruments. Our vocabulary is an arsenal of weapons. There are words in it more explosive than dynamite, and there is no recklessness comparable to that with which some of us fling about these combustibles.

### THE TRIUMPH OF SILENCE

But the Christian discipline, which takes the New Testament for its law, and God for its aid, will fearlessly enter this wild region and work there the impossible. The process is going on in myriads of earnest souls today. In its progress we may note different stages.

There come, as one result, certain omissions. "When I open my mouth," confessed Margaret of Valois, "it is long before I shut it again." It had been better for the witty princess had she at times shut it earlier and kept it shut longer. That is a thing to be learned. Human speech, like our great reservoirs, needs filtering-beds. Our word-sources are amazingly fecund, but as the torrent rushes from the dim interior, it is far from pure. Pride, passion, prejudice, have each its word-fountain and contribute to the stream. But where the spiritual culture has made headway it will hold back a vast percentage of this outflow. For such a soul, what is not said will often mark a greater triumph than what is uttered.

### OUR DUTY TO THE ABSENT MAN

On the side of omissions the ethics of the tongue will, for one thing, decisively exclude slander—no easy thing. How desperately difficult, indeed, even for the best of us, is shown by Pascal's really terrible word, "The union amongst men is founded on mutual deception, and few friendships would survive if each one knew what his friend said of him when he was not there." We would fain hope the standard of manners has risen since Pascal's time. But there is still an enormous lack of filtering-beds. We must talk, and there is nothing so interesting as personalities; and when a name comes up it seems to offer, like the Irishman's head at Donnybrook, an irresistible temptation to our cudgel. We are continually failing in justice to the absent man. We should, I am persuaded, do our duty by him better, if we permitted ourselves a little imagination. When a name is mentioned, and the disposition is to drop on it the scalding word, our malice will be disarmed by the simple device of imagining the absentee himself to be there! "Don't introduce me to that man," said Charles Lamb once to a friend. "I want to go on hating him, and I can't hate a man if I know him." No, nor can you hate him or slander him when you see him, nor even when you imagine you see him. This is not to say we may not criticise the absent, or have our laugh at him on occasion. If our oddities add to the amusement of the world, so much the better. But when a word about our neighbor rushes to our lips which we would not repeat to his face, it is time to change the subject.

### THE MISCHIEF OF DOMESTIC QUARRELING

But what of our speech to the man who is present? Here, too, is a great discipline of omission. The whole miserable history of domestic quarreling is from the neglect of it. Said Marie Bashkirtseff of her mother: "I believe she is really fond of me, and I am really fond of her, but we cannot be two minutes together without irritating one another to tears." Is is an old story, with an unbearable number of repetitions. The mischief here is that people will persist in answering each other from the same

level. "So-and-so has insulted me. I must give him as good as he gave." We mean as bad. There was a time when theological discussion was conducted on this principle, and there was no Billingsgate equal to that of opposed ecclesiastics. Our age has an improved way of public controversy, but in private we are still many of us at the barbaric level. The Bashkirtseffs are everywhere in domestic life. And yet the more excellent way is so plainly discernible! Why am I, when attacked, to speak to the attacking part of my opponent? Why should I address his badness? That is not the whole of him. The goodness in him, faint and weary with ceaseless struggle, is there at this hour looking for my re-enforcement, and the grandest evangelistic business possible will be for me, at this elect moment, to go to its aid. To fight our own lower self and his too may need a supreme effort, but it is worth while.

To meet roughness by gentleness, and a selfish outburst by a word of calm generosity, is one of the finest bits of service we can render our fellowman, and through him to the interests of the spiritual kingdom.

### THE MUSIC OF THE TRAINED TONGUE

The trained tongue will become more and more musical, and its music will not be in the minor key. It will live in the upper notes of aspiration and good cheer. It will never echo the note of those cynics of whom George Meredith, in *The Egoist*, says, "They are only happy in making the world as barren to others as they have made it for themselves." To hear some talk one would suppose they had been born with a London fog inside them, and saw all things through that enchanting medium. Concerning these doleful ones, whose tongues fill homes with the chill of an east wind and whose topmost note is at best a weary resignation, let us hear Robert Louis Stevenson: "John, do you see that bed of resignation?" "It's doin' bravely, sir." "John, I will not have it in my garden. . . . Out with it, and in its place put laughter and a good conceit (that capital home evergreen) and a bush of flowering piety; but let it be of the flowering sort—the other sort is no ornament to any gentleman's back garden."

One notices, too, as spiritual voice-training proceeds, how certain reticencies come into it. There is no place for those easy inaccuracies, those exaggerations, to say nothing of sheer falsities which fly so readily from untrained lips. Eloquence even is realized as one of those *puissances trompeuses* of which Pascal bids us beware. It goes so often beyond the fact. More and more the deed is preferred to the word. Montaigne has a striking passage in which he pours scorn on Cicero and Pliny for seeking glory by mere speaking and writing. "If the acts of Xenophon and Cæsar had not by much exceeded their eloquence, I cannot believe they would ever have written them."

### AN IDEAL TO STRIVE AFTER

But Montaigne is here himself exaggerating. There have been words spoken

which were better and mightier than any victories which Xenophon or Caesar won. Words are according to the quality of the soul behind them. Cromwell's voice was to the outward ear "harsh and untunable," but its note rang through Europe as a power for liberty and righteousness.

The divinest music this poor world has listened to was a voice in Galilee.

Unspeakable harmonies were in it which still ravish the soul. It had thunders, but

its main note was of comfort and good cheer. "These words have I spoken unto you," said the Master, "that my joy might remain in you, and that your joy might be full." What an ideal to strive after here—that at the end of life, when the sum total of our public and private speech shall be reckoned up, it should be described as having had for its main purport to fill the hearts of men and women and little children with comfort and with joy!

## Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn at T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

### Claremont Park Dedication

The youngest church in the Bronx to have its own building dedicated the structure Jan. 15, with simple but impressive service. Addresses were made by Dr. C. R. Seymour and



Rev. C. W. Shelton, the pastor, Rev. John C. Whiting, presiding. This is the sixth church in the borough, having been organized in May, 1902, in a district eleven miles from the city hall, sparsely inhabited, but now filling rapidly with a population that will soon make the roads to Yonkers one continuous line of fine residences and stores. Beginning in a little house, with room for only a handful of worshipers, it took but eighteen months to need and secure a church building. A portable building stands on ground lent; and by the time the ground is needed a site will have been secured. Though given two years and easy terms to pay for the edifice, less than a year had elapsed when the last payment was made. The money came direct, without resort to concerts, fairs, etc., which the energetic young minister counts of little worth. The dedication services were followed on the 17th with a meeting of the Ministers' Brotherhood, and delegations from their respective churches. The Bond of Fellowship discussed has indeed proved the saving element in Bronx Congregational progress in recent years.

Mr. Whiting's people have already a wide vision of future needs, and now have in operation, within less than three years since organization, a school of 150, a church of seventy-five members, a free library, a pastor's stenography class of thirty, a choral class. The watchword is "adaptability." The church is a clear gain in its community, as two thirds of its members are converts since the work began and few of the rest were drawn from nearby churches. Few of the church officers and Sunday school teachers ever did such work before. Here is another case of people waiting to respond to an evangelistic ministry. Mr. Whiting is a graduate of Union Seminary, and formerly a member of the Plainfield, N. J., church. He has had considerable experience on the upper east side of Manhattan, with the Cornell Memorial (Methodist Episcopal) Church, where also he met Mrs. Whiting, then an experienced Methodist deaconess.

### From Flushing to Boston

Rev. A. P. Fitch was dismissed, Jan. 17, from the pastorate of a church which has exhibited a beautiful spirit of sacrifice and honor. Not a word of reproach has been uttered, but only approval of the larger opportunity offered their young pastor, who, coming straight from the seminary, has wonderfully entwined himself in the hearts of his

people, and proved a strong, wise leader. Formality in the council was impossible. It was a quiet, dignified and affectionate farewell, as the ties were sundered officially. The keen sense of loss was dominated by the perception that a future leader has risen above the horizon. Mr. Fitch preached twice last Sunday, and left at midnight to escape the strain of further possible "good-bys" on a morning train.

### From Detroit to Brooklyn

Dr. Boynton has been unanimously called to succeed Dr. McLeod at Clinton Avenue Church. That the interim has been so short is a gain to church and denomination. An exhaustive report was made by the committee, who, in the aggregate, covered 12,000 miles in their search, and could unite on only one name, which they presented. A thorough discussion, largely due to the fact that many were not acquainted with the chosen man, was characterized by quietness, dignity and a Christian spirit.

Annual reports of the church and two chapels showed advances in all directions. About \$12,000 in benevolences alone were raised, above the society's expenses, which are to be reported at a later meeting. Willoughby Avenue Chapel, under Rev. S. W. King, has spent upon its growing work over \$6,000, and has taken further steps, justified by its progress, toward becoming a self-governing body. Evangelistic services closing last week, in which the pastor was aided by local evangelists, brought unexpected attendance and several conversions. Mr. King is greatly beloved by his own people as well as by the home church, for the several years of faithful services rendered with untiring devotion. At Atlantic Avenue Chapel Rev. W. S. Woolworth is evangelistic at all times and is succeeding in one of the hardest districts of the city. Three weeks have been spent in "concentration on spiritual things," and conversions have resulted.

### Dr. Gladden's Eastern Visit

The message which the moderator brought to Congregationalism of this section, most of which he could not present to the New York Club because of the delay by train, was delivered in full at a mass meeting in Pilgrim Church, Harlem, under the auspices of the Manhattan-and-Bronx Brotherhood. The auditorium was well filled by delegations from all the churches and many neighboring ministers. Drs. Jefferson and Bradford participated briefly. Dr. Gladden has delivered also a course of lectures on Sociological Problems in connection with Drew Seminary. The first was given Jan. 17 at Metropolitan Temple, this city, on The Sermon on the Mount as the Basis of Social Reconstruction. On the 18th, 19th and 20th, at the seminary, the topics were The Labor War, The Spread of Socialism, and True Socialism. The last of the series was given at the Seventh Street Drew Settlement, on Lights and Shadows of Municipal Reform. Later Dr. Gladden spoke at Montclair on The Opportunities of Congregationalism, at Broadway Tabernacle, at Tompkins Avenue Church, Brooklyn, and at the Brook-

lyn Congregational Club. His next appointment was at Syracuse, on his way home. The value of the council's suggestion to the moderator as to the power of his functions has been fully appreciated by his brethren in this metropolis.

### The New York Club

The meeting on the evening of Jan. 16 drew a crowded attendance, to hear of the New Evangelism, to listen to a Roman Catholic priest discuss it, and more than all, to greet Dr. Gladden at his first meeting in the East since becoming moderator. A telegram from Albany comforted the anxious committee with the news that the train (three hours late) would bring him to New York in time to speak by 9:30 P. M. Dr. Jefferson, who was at his best, began the program by declaring his dislike of the phrase, *new evangelism*, though "no man should quarrel with his subject." Discussing the *new thought*, *new Bible*, *new woman*, *new evangelism*, he found them "essentially all as old as the first century A. D." "The Bible has always been what it is, and all its books are crying to their critics, 'Do thyself no harm, we are all here.'"

Dr. Jefferson was followed by the Very Rev. George M. Searle, head of the order of Paulist Fathers, who is now at the Catholic University, Washington, D. C. After a happy introduction by Dr. Ward, Father Searle delivered a concise and closely reasoned address, remarkable both for what was said and for what was omitted, but revealing an attitude not possible twenty-five years ago. He discussed the implicit and explicit teaching given by the order to the young and the methods of instruction followed in the great non-Catholic missions, emphasizing the sermon as most important and its evangelistic character as supreme, the very best preachers being obtained. Father Searle further gently rebuked Protestants in general for being unacquainted with the literature circulated by the Paulists, yet repudiating it wholly. The large audience was delighted with his manner and the fund of information carefully given. Dr. Gladden arrived in time to hear most of it, and received a warm welcome. He spoke briefly, producing a little laughter at the beginning by apparently contradicting the first part of Dr. Jefferson's address, of which he knew nothing, and pleading earnestly for a "new" evangelism, with the causes of it explained. But it was quickly perceived that both addresses were keyed to the same note.

### The Ministers' Meeting

That of Jan. 16 drew an unusual attendance from New York, New Jersey and Connecticut. Rev. T. R. Slicer of All Souls' Church, which he delights to remind us is the oldest Congregational body in New York, gave a beautiful address on Things to be Remembered in Reading Browning. SYDNEY.

## The Try Company

The superintendent of the primary department of the Sunday school in Enfield, Mass., Mrs. Lucy F. Ward, has tried for over a year a novel method with the children, with excellent results. An organization known as The Try Company was formed. Letters were sent the parents asking their co-operation and consent to have the children join and pledge themselves to good behavior, to use no profanity or throw stones to do harm. The child wishing to join the society must do some worthy deed. The motto is, "If at first you don't succeed, try, try again." Badge pins, procured from D. C. Cook, Chicago, are furnished. The design is of a spider and his web, illustrating the story of Robert Bruce of Scotland. The teachers wear similar badges. Scholars who fail to keep the pledge are expected to report to their teachers, who decide how long the pins shall be taken away from them for the repeated offense. The children are placed on their honor, and in the year in which the experiment has been tried, it has achieved the purpose for which it was organized. W.

Religion is a deed.—Lotze.



## The Schoolmaster\*

By Zephine Humphrey

XI.

"My mamma's come home."

It was the voice of little Lucy Bridges, timid and hesitating, beside the teacher's desk. She was not accustomed to the strenuous responsibility of voluntary information. Her heart failed her immediately, and she stood twisting her fingers in silence, her eyes upon the worn toes of her boots. David looked up inquiringly. He was very fond of Lucy, and he helped her out, smiling gently.

"Has she, Lucy?" he said. "That is good. I hope she is well."

"No." The small voice took on courage as its owner felt her need. "She's sick, and she lies on the bed, and she cries a good deal. You said once you'd come to see her."

It was out now. That was the child's appeal, the motive of her lingering after school. Her blue eyes left her boot-toes and fixed themselves in a wide and earnest gaze upon the teacher's face. She looked very little, very helpless, very wistful.

David stood for a moment in silence. He remembered all he had unwillingly heard—in indirect suggestion, in open comment sometimes which had spurred him tingling to his feet in sudden shamed haste to be gone—of Mrs. Bridges' life. He remembered, and again the hurt red mounted in his cheeks. It seemed to him that he could not be sufficiently quick in chivalry to put the thought away. Then, before the color had left his face, it turned and came flooding back on the pulse of a new emotion. Shame it was still that prompted it, but a different shame, stronger, more purposeful, the personal shame of one asked to help, and caught in hesitation.

"I'm afraid I can't do very much to help your mother, Lucy," he said, "but I'll come if you want me to."

Fifteen minutes later they went down the road together. There had been a long rain and the hills were purple black beneath low-hanging clouds. The air was clear and cold, colorless in the absence of the sun. On every hand the fallen leaves lay in black, sodden masses, their latest beauty gone, decay busy with them. There was no special light in the sky, only a dull diffusion of grayness. The aspect of the valley was somber. Yet somberness is not dreariness necessarily, and there was that in the solemn mountains which served to exalt David's spirit, strong in its new determination. He held Lucy's little hand closely in his, and walked swiftly. At the door of the cottage he paused.

"Listen to me, Lucy," he said, still holding her hand and looking down into her eyes. "I want you to go in and tell your mamma exactly what I say to you now: that Mr. Bruce has come to see her because you told him she was sick, and asked him to come; that if he can help her in any way he will be very glad; that if, on the other hand, there is nothing which he can do, she has only to say so, and he will go away. Now, can you remember all that?"

His eyes held her exacting.

"Yes, sir," answered Lucy.

She recited the message to him as if it had been a lesson in history. Then he let her go.

The first effect, to David's perception, of the opening and closing of the cottage door was a brief silence. That signified the delivery of the message in Lucy's little voice. Thereupon, immediately, followed a peal of laughter. It was such a laugh as had in its day been girlish and fresh, a matter of adornment. That its owner still considered it such was evident from her use of it now. Or was it habit that swayed her? Certainly never a

laugh rang sharper, harder, with all its sweet inflections gone, and its mirth a mockery. David frowned instinctively, and turned his back to the cottage. The view of East Peak was especially fine from this spot. He studied the mountain carefully.

His turning was none too quick to escape the sight of a woman in a wrapper, with her hair about her face, coming to the window. Even as he studied the mountain, so she studied him, curiously attentive. She was probably a young woman, and probably pretty, though neither of these attributes was decided enough to dispense with treatment and shine in a state of disorder. There is, in country places, a certain type of youth and beauty which borders always on the haggard. When it steps over, the effect is tragic. As the laugh had been youthful in form but hard in expression, so the face, with its unkempt hair and low collar, was girlish and old. But David studied the mountain.

After a moment, the face withdrew from the window as swiftly as it had come.

"Quick!" said the woman to Lucy, "give me the comb. Well, hunt for it then, you little fool." She was pulling off her wrapper. "O, what a nuisance you are! Look in the coal-scuttle. I heard something fall awhile ago. There, what did I tell you? Now the blue bow behind the teapot. Shove all those things under the bed. Stupid! Pull the quilt down. Was ever a child so slow! Lucy, little darling, come look at Mamma's cheek, and see if it shows where she got hurt. You know."

When David heard the cottage door open, he turned slowly. He had never faced a woman like this. He hesitated, partly from Puritan repugnance and embarrassment, partly from a sort of chivalrous deference. Then again the revulsion of feeling seized him which he had experienced half an hour ago in the school-room with Lucy, and he finished his turning swiftly.

"This is Mrs. Bridges?" he said, taking off his hat.

She was a great surprise to him. Sin, he had thought, in his young, strict reasoning, must work deformity. The face of a woman who had sinned he would forever have forborne to picture to himself; but negations, half unconscious, are sometimes as potent in the mind as facts. Never had he expected to see this soft young thing (of her youth now there could be no doubt; the blue bow emphasized it), with her appealing eyes, so touchingly like Lucy's, and her quivering red mouth. Her glance met his directly, as innocent as a child's. Surely, surely—all in a rush the spirit of David rose up to protest; it was calumny, slander, the evil invention of evil hearts; there was no truth in it. Alas, alas, for the state of a place whose gossip can work such wrong! The knightly passion, stirred to life by the touch of this so legitimate, so traditional an opportunity, sprang into sudden power. Cap in hand, he bowed before her, this true Sir Galahad, and vowed in his virgin soul, in silence, to defend her name.

When his head was down the soft blue eyes which had been regarding him so meltingly took occasion to shine with puzzled amusement. "Here's a curiosity," they said. But when he stood erect again the woman's face was gentle, attentive as before; full of suppressed admiration, too, which latter expression was doubtless sincere enough.

"You are very good," she murmured. "I needed a friend. Will you come in?"

He followed her through the doorway, bending his head slightly to avoid the lintel. This action on his part caused the blue eyes to give him for an instant the benefit of unalloyed

admiration; but he did not understand, and of course made no response. At which failure the red lips curled.

One on either side of the little center-table, they sat in silence a moment. Lucy's impulse had been to establish herself on a stool near David, but her mother had detained her, putting her arm about the child and pressing her little head against her breast. Lucy submitted unquestioningly. She had never learned to wonder at her mother's vagaries. It made a touching picture, David thought, unconsciously obedient in his mental processes.

"I am sorry you have been ill," he said at last, gently.

The blue eyes rose and fell.

"It don't much matter," answered the woman's voice, with an accent of great patience. "I guess I'm better now."

She drew the child still closer, and passed her cheek once or twice across the fair hair. It had been a mistake to conceal that bruise. Lucy looked up in horror but said nothing; she was well disciplined.

"Can I help you in any way?"

David's voice suddenly paused. There surely was never a subject more ready than he.

"You have hurt yourself!" he exclaimed with solicitude.

The red lips slowly smiled. It was a bitter smile, with no hint of mirth in it, only a certain scorn.

"That don't matter either," she said.

And David understood; this time really, for a wonder, he leaped at, and grasped, the central fact of the case, though its subtle surroundings of presentation of course eluded him. Had not all the town had rumor of the frequent drunken cruelty of Horatio Bridges? Lucy's information as to her mother's grief, "She lies on the bed, and she cries a good deal," recurred to him poignantly. He was not often angry. Anger seemed to him, in his perhaps unusual acceptance of the Sermon on the Mount, a sin to be avoided. He was not prone, like other Christians in a world of human-nature, to refer to the scourging of the money-changers twenty times where he referred to the Beatitudes once. Yet the story of the money-changers has truth and pertinence. And just that righteous anger for which it makes allowance as a godlike quality came flashing now into David's eyes, turning them into blue flame. He was ashamed of the feeling himself, and checked it instantly; but the watchful, soft eyes of the woman woke and responded at once. Anger she understood. Its springing passion rendered for a moment less strange to her the pure young features of her somewhat perplexing guest. Then again she was bewildered. What was this new emotion, swiftly succeeding, blotting out the fire in a pained reflectiveness? She was at a loss. Fortunately adaptation was both an instinct and a habit with Phoebe Bridges, and it was with a blind assurance of striking the right note that she strung her mind to its most serious tension and said,

"We—I feel grateful to you on account of Lucy."

She had been right. David's face flushed with pleasure, and the shade of gravity vanished from his eyes like a cloud swept by the wind. He was none too often comforted by news of his work's success. Such praise was dear to him, as to every right-minded worker.

"Thank you. I'm very glad," he answered, embarrassed and pleased. Then, with a fine acknowledgment of little Lucy's presence, "I am grateful, too," he added. "We all work together."

It was perhaps the most difficult half-hour of Phoebe Bridges' life, intellectually, that is, this next that she went through. She had

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never read, for she did not often read, that the way to interest men is to set them talking about themselves. Moreover, her associates heretofore had not been strong in the conversational line. Her experience had been slight. But within the crude conformation of her mental structure, so limited of necessity, dwelt a spirit of observation and of adventure that carried her far. She listened and strove, not to understand—that was out of the question—but to hold her ground. Knights she had never heard of, hardly of righteousness. Yet she sat with her eyes on David, and gave him a close attention whose silence might have been the very fineness of intelligence. He, for his part, was straightway absorbed. Not before had he had an opportunity to expound to a listening parent his hopes and plans for the children. He sat leaning forward a little, with his elbow on the table, his face intent and eager. He talked, not fast, but steadily. The whole scheme of his vision he laid before this woman.

Yet, even if he had realized, David was never one to remember that other so popular verse of Scripture about casting pearls before swine.

He came to himself with a start at last. A man's shadow had been thrown across the threshold, a man had looked in and frowned, then passed to the rear of the house. This incident had been unperceived of David, sitting with his back to the door, but the woman's face had changed slightly. It was fleetingly not so attentive, not so good to look upon. David did not recognize the working of the change; such subtleties were by far too fine for his honest masculine sense; but nevertheless he paused.

"So this is what we have in view," he wound up deliberately. "I thought you'd like to know."

He smiled brightly on his companion, reaching for his cap. How completely his feeling had changed towards her! He had already forgotten, with the quick, generous faith of large natures, that he had ever doubted her. Only the chivalrous defensiveness remained, which was in itself an acknowledgment of the unfaith of other people.

She also reached for his cap, gently detaching it with a certain charm of gesture.

"Wait a minute," she said.

For more than the minute she waited herself, her eyes upon the button of the cap, her fingers toying with it. The hesitation was genuine. Some comment must be made on the information recently extended, and not in the very least did she know what to say. Physical, not mental, had been all her source of power heretofore. To sit frankly exposing a bruised cheek to a man, and hunting about in her mind for something to say to him, was a new experience. David helped her out, as he had helped little Lucy earlier in the afternoon. The prominence of the wounded cheek gave a swift turn to his thought, a revulsion back to the anger which had stirred him half an hour ago. And this time no shame quenched the anger. His eyes grew stern and compassionate.

"You will remember, Mrs. Bridges," he said with grave reserve, a certain lovable young trouble vibrating in his voice, "that if ever I can help you in any way I shall be very glad. That is really what I came to say to you today. I got started on the other subject because it means so much to me, and besides I knew of course you would be interested. But I want you to understand"—he paused an instant, a variety of emotions awaying him—"that I am sorry," he concluded simply.

Genuine as the hesitation, as the admiration, as, perhaps, an unusual number of phases in Phoebe Bridges' life this afternoon was the sudden hot tear which ran down over her bruised cheek now and fell on the back of her hand. She looked up earnestly; that was genuine too. But just what it might have led to, this mood of sincerity, so novel to her face, there

are no means of telling. For, even as David waited, dreading, for her to speak out the animal sorrow that lay in her eyes, her expression changed. There was this time no doubt about it, no eluding subtlety. The most casual observer must have been arrested, appalled. Her eyes grew hard with defiance, and a very passion of hatred shook the red curves of her mouth into degradation. The lines of her face, no longer young, old as a witch, became disorganized. Her small hands clenched each other. It was suddenly apparent that her dress was very soiled, and that the faded bow in her rough hair was a mocking vanity. Before the wickedness of her look David recoiled in horror. No Medusa-change of olden days could have been more terrible. Then, turning quickly, he looked to see the Gorgon for himself.

In the doorway of the cottage a man lounged at his ease. Hands in pockets, shoulder against wall, hat well on one side, he was a masterful, insolent figure. His face, which in its features did all very well as a type of rough-hewn beauty, was, like the woman's, brutalized by passion; not present passion, as hers, for his manner was indifferent, almost gay, but passionate habits. That he had been drinking was abundantly evident. His eyes were fixed on the woman, his wife, coldly, mockingly. Once only he glanced at David, and that was to glance away again in a most perfect insult. What he said, as he stood thus looking in, is not for the pen to repeat.

Experiences such as this was in the life of David have fortunately a tremendous motive power of their own to wrap the mind away, cut it loose from its old moorings of custom and of choice, so that, for the time, it sustains no overwhelming shock. Lost to all self-consciousness in the absorption of observation, it is not till afterwards that the readjustment comes. David stood by and witnessed quite calmly his first revelation of the misery of the world.

It was not for several moments that Mrs. Bridges spoke. Her throat contracted and her lips parted, but she made no sound. David, watching her, had a curious nightmare feeling, a reminiscence of past dream agonies to speak, to move; and his own throat felt the strain. His unconscious face was tense with sympathy. Even when she found at last her self control, and the bitter words were spoken, all the darker, all the more unlovely for their strictness of repression, he was not shocked away from her. The intensity of perception held him still impartial.

They faced each other across the room, the raging woman, the mocking man, and between the quick flash of her vituperation and his regular, even response there was not the time for thought. People, of course, do not think when they talk like that.

What it was all about, David had no idea. When his senses returned a little, and he began to consider, it seemed to him that there must be culminating before him the crisis of a family life. Wrong irreparable, on one side or the other, had been the starting point. Delay, adjustment, patience, the thousand natural efforts to maintain a holy bond, had all been tried in vain. Now the end was come, with ruin after it. Instinctively his eyes sought little Lucy, to protect and comfort her in what must be the unspeakable terror of her childish heart.

She was sitting in a corner playing quietly with her doll.

Then it was that a strange thing happened to David. He was no more given to impulse than he was to anger. But suddenly he spoke, without even knowing that he was going to speak, much less what he was going to say.

"God have mercy, God have mercy," so he cried, "on the great shame of this house!" Then he rushed out through the door.

Mr. Bridges stood heavily aside to let him pass. Mrs. Bridges' voice broke and faltered after him. In a moment she was sobbing on the floor, with little Lucy pausing briefly in

the dressing of her doll to gaze with questioning eyes. But David did not know. Outside in the growing darkness he strode down the country road.

It was such a day and such an hour as worked for dreariness. Had the night been fully come it would not have been so bad. Even in blackness of darkness the night has a final peace. But this struggling of the daylight, fainting, falling over the sodden meadows, beneath the low gray sky, was hopeless and benumbing. The hills stood round imperturbable, wearing their folds of cloud. The heaving bulk of Mount Mercy was purple-black, terrible. Drip, drip, from the trees and bushes fell the last drops of the long rain. Not so much to comfort her man-child, and smooth his way for him, does nature lend herself, as to go with him step by step through his life's experience, sparing him nothing, a Spartan mother. Only by silently sharing his joy and his woe will she give him any aid. The last hour had been full of pain for David. Very well; the hills stood by, and let the pain strike home.

There is, in the brightest season, a certain melancholy about far country places. Their very silence insures this, their large abstractedness. The life of the year, more prominent than the life of man, goes on to its sure conclusion, unhasting, unhesitating. Relentless forces are at work; the effect of them is solemn.

But in the autumn; on a day like this!

David had never yet received from his beloved mountains the extremity of woe; he did not know what such a thing might be. Wheeling suddenly in the wet, dusky road, he raised his eyes to Mount Mercy. Purple-black, terrible! The clouds hung low about her; only her mighty bases were seen, gathering themselves up from the valley into the shrouding mist. It was as if she withdrew herself, purposely made herself absent. Sinning, suffering human lives—what had she to do with them? And David's heart felt the weight, not only of the valley's sin, but of all the mountains' gloom.

"I will lift up mine eyes unto the mountains. From whence shall my help come?"

Up the valley to the north there was no break in the sky, gray cloud everywhere. Yet suddenly, out from under the cloud, a strange, slow light appeared, making its way down the valley with cautious fingering. It was hardly sunlight, it did not shine; it was more like a pale purple mist. Yet all the directness of light was there, and the central radiance. Mountain by mountain it made its way—hardly that, ridge by ridge. Now the dark crest of Old Rocky was touched by it into a dreamy softness; now on the high, open fields of Bare Hill it lay, translucent, tender. A moment later its shimmering skirts trailed across the mouth of a hollow, and all the gathered darkness was seen through a mist of purple light. When it crossed the little village, who shall tell how many faces bending over household tasks looked up, vaguely wondering? It is to dwellers among mountains that these heaven-surprises come.

David, brought to a halt on the edge of the road, stood watching. He knew that the light would not come his way; it was far across the valley. But to perceive a thing like that is to receive it fully. He felt in his heart the lifted mood of the hills as the glory passed.

And something else came his way.

"Ruth!" he cried, with a sudden relief of gladness which was as a wind under clouds.

He had not realized that his walk had carried him almost to her door. He had not seen her coming. He did not know in the very least that he called her by her name. Only he looked, and saw her there before him in the road, and all the lonely pain of the last hour fell quivering into the pleasure of young intercourse. It was as if the tense mountains had heaved a sigh all around him, and relapsed from their cloudy grandeur to nod at one another.



Her eyes regarded him obscurely. Whether or not they betrayed any kind of emotion at his form of salutation it was not for the dusk to make manifest. It may even have happened that, perceiving him to have suffered, they mothered him a little. But no one was the wiser.

"There are going to be griddle-cakes for supper," she said with deliberation.

It may seem, on first thought, that this remark was obscure as the glance of the girl's eyes. Yet, on second thought, it surely was motherly. And on third thought—well, on third thought, the criticism of any right-minded person, considering such a subject, may be trusted to break down.

"You are out all alone," said David, not directly replying to what was in fact no question. "You must let me take you home."

"Yes, thank you," answered Ruth.

She had for the last half-hour been tramping the wet roads, seeking to work off the restlessness of a rainy day indoors. If she had not met David it might have been another ten minutes before she returned. As it was, she perceived the night to be dark and the road to be difficult.

The lamplight, falling on her strong, pure face as they entered the glow of the kitchen, revealed a goodness more triumphant than any wickedness. David's faith rejoiced. The glow of the kitchen itself was good. Good was the welcome of white-haired old man and grave little dreaming girl. As for the griddle-cakes!—

O, fortunate heart of man that sufferest, truly, woes almost divine, and yet, because of thy humanity, art, by a kitchen and a supper and cheerful intercourse, consoled!

Together they sat, two prophets, two knights, on fire for righteousness. And one of them ate six cakes and the other ate thirteen.

Ruth, waiting on them, smiled contentedly. It may be that her service seemed to her very sweet.

[To be continued.]

### Installing a Stereopticon\*

BY REV. DAVID L. YALE

When a church can afford to install a stereopticon, in such a way that, whenever used, it will maintain the dignity of God's house and the spirit of reverence, then it is worth while for that church to install the instrument.

An audience room has only one best place for the screen. The first thing to do is to find that place. For that audience room, there is only one best size for the average picture. That size should be decided on by a large committee.

The screen may be bought of a dealer, or it may easily be made by some member. It should be of strong, closely woven, bleached cotton cloth. The seams should be hand-sewed and as nearly invisible as fine needle-work can make them.

The mechanical part of spreading the screen should be thoughtfully planned. A small one may be used on a roller. A large screen is best spread by ropes at the four corners, aided when necessary by stays at the sides and top. These devices should be so arranged that the screen may be easily spread, perfectly smooth, in exactly the position chosen by the committee. Care should be taken to have the appearance of screen and ropes and stays, when the screen is spread, trim and pleasing to the eye. When not in use all ropes and stays should be practically concealed.

Having chosen the location of the screen and the size of the picture desired, the committee should next find the best location for the stereopticon. "Best location" means as nearly as possible hidden from the audience,

always in the rear and, when possible, in a room at the rear.

In choosing the stereopticon the question whether the dissolving or single instrument is desired, must be settled. As a rule, churches that can afford the extra expense and can obtain a skillful operator should buy the dissolving stereopticon. The average church, with amateur operators, will get better results with a single instrument.

After members of the committee have examined the instruments sold by competing dealers, and have decided which make they prefer, they may choose the lenses. Only first-class lenses should be bought. The size of the objective lens is determined by the distance between stereopticon and screen and the size of picture desired.

The same instrument can be used in auditorium and Sunday school room by purchasing, if necessary, an extra objective lens.

Choosing the light to be used is more difficult. For the larger auditoriums, the electric arc and the oxyhydrogen are best. An electric arc lamp, used on the direct incandescent current, furnishes the best light known, and at small cost. It will work well on the alternating current, but produces a disagreeable humming which can be overcome only by placing the instrument in a separate room. The oxyhydrogen light is always reliable and satisfactory, but is expensive.

For the smaller auditoriums several lights are being sold. Of this class, the acetylene gas light seems at present most popular. It is convenient, reliable, inexpensive, and of considerable power.

An important part of the outfit is the signal, by which the speaker can communicate with the operator to control the working of slides, focussing of pictures, or anything else desired. This signal should be distinctly heard by the operator, never by the audience, and always reliable.

The most satisfactory invention I have seen consists of a small electric buzzer, short circuited, so that instead of buzzing, it will lightly tick. This is clasped over the operator's ear by an ordinary steel clasp ear protector, or an elastic band. Any amateur electrician can connect this with an electric button at the speaker's desk, allowing ten feet of loose cord for use of the operator in moving about his stereopticon. This signal gives the operator freedom of body and mind. It is absolutely reliable, and its working cannot be heard by the audience.

For speakers who use notes, some form of reading light is necessary. The ordinary candle reading light sold by all stereopticon dealers is simple and efficient. If gas or electricity is at the reading desk it is a good plan to substitute the better illuminant under the hood.

After the outfit is installed one essential remains. The operator should master his part. He ought never to practice on an audience, especially when gathered for a religious service.

Noise of any kind at the stereopticon is as undesirable as a squeaking organ bellows. The audience should be conscious only of the pictures and the speaker's words, as together they pass, through the ear gate and the eye gate, into the soul.

### Dedication at Tombstone, Ariz.

Though we dwell in a "mortality diocese," so called by a facetious Massachusetts friend, we do not consider ourselves moribund. We insist that we "still live." Let the dedication on New Year Sunday of a pleasant and commodious adobe church building witness to this.

Only a little over two years ago Rev. Otto Anderson came to this new city, just being rebuilt on the ruins of the old one by the mining operations of the Consolidated Company, which is pumping over three million gallons of water out of its mines in search of something more substantial. This and the fact that we have fifteen to eighteen saloons open all the time will show that we are not a "dry" town.

Our pioneer minister did good work in laying foundations, so that the present pastor, A. J. Benedict, found a bright little church and Sunday school when he came from eastern Massachusetts a little more than a year ago. After worshipping in City Hall for a time and being driven out by the Red Men (not Apaches), and after an experience of wandering shelterless for a little time, it was a great joy to come into our own little home, which by the aid of the Building Society was paid for.

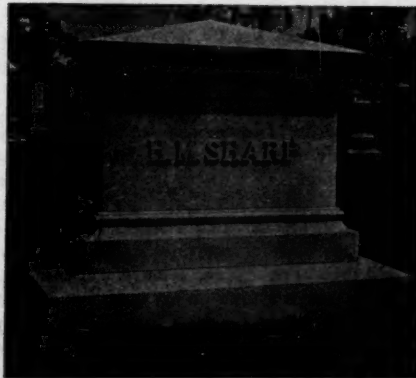
Our dedication day was made specially glad by the presence of a trio of home missionary workers capable of making any desert place to rejoice: Dr. J. D. Kingsbury, earnest, spiritual, fatherly, whose oversight has had much to do with our progress; Rev. L. P. Broad, genial, hearty, helpful; and his good wife, long known as Mrs. Caswell, who has had a wide influence and is honored and beloved. One glad event of the day was the taking of an offering of over \$60 for the Home Missionary Society.

So this little church, the only one of our order in Cochise County, a space larger than the State of Connecticut, sets up its Ebenezer and looks forward hopefully to larger service in a field sorely in need of Christ.

A. J. B.

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\* Companion to article entitled, The Use of the Stereopticon in Church Work, in issue of Nov. 12, 1904.

## Closet and Altar

DEVOTIONAL USE OF THE BIBLE

*Open thou mine eyes, that I may behold wondrous things out of thy law.*

As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and his Word by meditation.—Bengel.

The Bible? That's the Book. The Book indeed,  
The Book of Books,  
On which who looks,  
As he should do, aright, shall never need  
Wish for a better light  
To guide him in the night.  
—George Herbert.

We tread on holy ground when we enter this wondrous structure of Holy Scripture. And the voices which resound through its courts are sacred voices from another world; nay, the voice of God himself addressing us not merely as the Lawgiver and Judge, but as the Father seeking for his children. When we enter here we must first of all silence whatever opinions or prejudices we may entertain or bring with us, surrender ourselves unreservedly to the impression which God's Word makes upon us, and let it do its work upon our souls.—C. E. Luthardt.

His words I did use to gather for my foods and for antidotes against my fainting.—John Bunyan.

A desire to have Scripture on our side is one thing; to desire to be on the side of Scripture is quite another.—Whately.

We search the world for truth; we cull  
The good, the pure, the beautiful  
From graven stone and written scroll,  
From all old flower fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.  
—J. G. Whittier.

Sometimes the soil which is most rugged on the surface covers the richest veins of ore; and not unfrequently the most beautiful flowers are seen growing out of the crevices of the rock. Thus it is with many of the neglected books of the Bible.  
—William M. Taylor.

### BACON'S STUDENT'S PRAYER

To God the Father, God the Word, God the Spirit we pour forth most humble and hearty supplications that He, remembering the calamities of mankind, and the pilgrimage of this life, in which we wear out days few and evil, would please to open to us new refreshments out of the fountain of His goodness for the alleviating of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are Divine; neither that from the unlocking of the gates of sense and the kindling of a greater national light anything of incredulity or intellectual night may arise in our minds towards Divine mysteries; but rather that by our minds thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the Divine oracles, there may be given unto faith such beings as are faith's. Amen.

## The Home and Its Outlook

### If I Had an Eagle's Wing

If I had an eagle's wing,  
How grand to sail the sky!  
But I should drop to the earth  
If I heard my baby cry.  
My baby, my darling,  
The wings may go for me.

If I were a splendid queen,  
With a crown to keep in place,  
Would it do for a little wet mouth  
To rub all over my face?  
My baby, my darling,  
The crown may go for me.  
—From Songs of Motherhood.

THE OLD saying to the effect that a man is never a hero to his valet is often quoted. But do you ever stop to consider what kind of a Christian you are to your fellow-boarders or house mates? The story goes that in a certain boarding house a lady, who was on her way to take a bath, armed with a brush, sapolio and a cloth for cleaning the tub before she could use it, announced to a friend whom she met on the way: "I have found a definition for a Christian. A Christian is one who leaves a tub clean after taking a bath." This definition is a bit startling at first and cannot be said to be exhaustive. But doesn't it include the Golden Rule and the whole Christian gospel of good will to men? We are reminded of a friend who declares that he finds the final proof of his wife's Christianity in the absolute cleanliness and order in which she leaves a house from which she is moving. We should not dare to say that a woman who left a rented house full of trash and dirt was not a Christian, for there are doubtless degrees of Christianity. But it is just such homely tests that our fellow-beings apply to Christians and which make one realize that "the world needs Christians, but it sadly needs better Christians."

### An Old-Fashioned Word

BY EMILY TOLMAN

"Leisure! there is no such word in my vocabulary. Is it not marked obsolete in the modern dictionaries? It should be. Nobody nowadays has leisure. It is a thing of the past, as much out of fashion as our great-grandmother's quilted counterpanes and tallow candles."

There was a touch of pathos in the voice of the speaker, a brisk little woman whose handsome clothes showed signs of having been hastily donned, and whose alert, interesting face bore lines of care and fatigue. The woman addressed, somewhat more plainly attired, had an air of serenity and repose that contrasted strongly with the nervous movements of her friend.

"I suppose I am altogether behind the times," she said with a bright smile. "I confess that I sometimes indulge in that old-fashioned thing, leisure. I can do with less stitching on my gowns and less bric-a-brac in my house than some of my friends; but I must have a little leisure now and then. My health demands it."

"But how do you manage to find it?

I know you accomplish a great amount of work in your home and out of it; and I have often wondered how you could keep so serene and young with it all. I just drive from one thing to another. Every day is more than full."

"I find it helpful to remind myself often that I have time enough—all the time there is."

"But I haven't time enough. I never have time enough."

"Please don't say that, my dear lady," pleaded her friend. "It makes one feel so hurried and uncomfortable! After all it can't be true, can it really now, when you stop to consider? Haven't we all time enough for the things we were intended to accomplish?"

"I should like to believe it," was the hesitating reply; "but it certainly doesn't seem true in my case."

"Once I felt just as you do. Thinking that I hadn't time enough, I rushed on in a frenzy of haste. Some people waste time in mere idleness. Others waste time in a too earnest endeavor to save it. I was one of these; and was on the verge of nervous prostration, when I met a friend who is a Christian Scientist. Now I don't believe in that doctrine, as you very well know; but I learned one thing from her, or rather, I became newly impressed with an old truth: 'We are saved by hope'; 'As he thinketh in his heart, so is he.' My friend used to repeat over to herself a certain formula, which she seemed to find very helpful: 'God is good. There is no such thing as sickness,' and so on. Repeating an error ever so many times cannot make it truth; but repeating a truth thoughtfully impresses it upon the mind, and helps one to come into vital connection with that truth. The truth that I needed at that time of stress and worry over multiplied duties came to me through Faber's hymn on The Eternity of God,

It makes us strong to think of Thine eternity.

"The thought was like a cool bath to a fever-racked patient. I read on:

Self-weary'd, Lord! I come;  
For I have lived my life too fast:

When my heart beats too quick I think of Thee,  
And of the leisure of Thy long eternity.

"That eternity," I said to myself, "belongs to me as a child of the Eternal. Today is but a fragment of it. I will fill this day with service, and if there is anything left over that ought to be done, there will be plenty of time for it."

"It has been my habit to keep a memorandum of things that I am in danger of forgetting, tucked into the frame of my mirror, where my eye naturally falls upon it when I am making my toilet. Now I copied the last two lines that I have quoted on a card, and placed it over my memorandum. I had been lying awake more or less thinking of some unfinished task. Now I resolutely put aside all thought of work as soon as my head touched the pillow, and repeated over and over these two lines. So doing night after night I fell asleep, and woke in the morning refreshed, still thinking of the 'leisure of that long eternity.'

"You can't imagine what a rest it was. Somehow things seemed to go easier. There actually appeared to be more hours



in the day. Of course there were not, but no doubt I had wasted some precious time in mere fussing over unnecessary things. Now the really important things get done, and if anything doesn't get done with my best effort, I conclude that it isn't important or, if it is, I know that I shall find time for it in the 'leisure of that long eternity.'"

## A Dip into Recent Books Bearing on the Home

### Scolding

"I scold my girls, of course," said a mother once with much naïveté, "but I find my son will not brook it." Not infrequently such a distinction is made, though few mothers have the frankness to acknowledge it. And when sons and daughters are treated alike in that respect, it is easier for the boy to escape the infliction than it is for his sister to do so.

Strained nerves are the least of the bad consequences of this evil habit; it reaches beyond the physical, and always injures the spiritual nature of the child.

Many a mother of the present day needs above all things to cultivate that serenity of spirit which will enable her to deal justly and courteously with her children, especially in the matter of administering reproof.—*Eleanor A. Hunter, in Children and the Home.*

### Making Neighborly Complaints

The man who would be popular in his own locality is, again and again, at a loss to know whether he should suffer the depredations of the Blanks' dogs and children in silence or that some restraint be used to keep them in order. When his apple trees are robbed by the mischievous boys from over the way, or the big black and white setter belonging to the family next door bays the moon o' nights, to the destruction of every one's rest, or the ice box of the family in the overhead apartment leaks somehow through the parlor ceiling, the serious question arises as to what should be done. Should a complaint be registered when the offending family of Blanks are total strangers, or when the head of the house is known to be a highly sensitive person?

Thus, in puzzling guise, a common enough problem appears to trouble one who is both cautious and kindly. In response to it, I unhesitatingly reply that the best way, indeed, the only way, is to tell the Blanks just wherein they are neglecting their neighborly duty. There are, however, ways and ways of laying a complaint before a neighbor, and but one way is the right way.

Whether you know the family next door or not, go to the head thereof in person, and state your grievance, but state it in terms so amiable and so free from a demand for justice, that no indignation can possibly be aroused at your request.

Never call upon your neighbor with a complaint until your grievance is very real, and always take it first for granted that he is not aware that any wrong has been done. Strongly, too, do I advise against the very improper and uncivil policy of sending messages by children and servants, of complaining loudly to your offending neighbor's neighbors in the hope that your grievance will, in some roundabout way, come to his ear. Instead I warmly recommend a call made in a friendly fashion, to explain the difficulty

as though the whole affair was an accident, and quite as though you desired sympathy and assistance rather than stern justice for your cause.—*Emily Holt, in The Secret of Popularity.*

### Responsibility in Spending Money

Women also have strange ideas about money as money. You hear talk about house money, pin money, birthday money, allowances, etc. Some women are responsible for the house money, and spend that with great wisdom. But pin money suggests thoughtless spending. An allowance is defined by one young girl as "the money I never have to think about or count on when spending it. It's mine." However, in a well-ordered life the question of responsibility must cover everything.

If women are to claim true economic independence and to develop a power of choosing, they cannot ignore the opportunities thus created for economic responsibilities. If any good is to come from the realization by women of their economic function, their power to affect economic conditions of production in many vital ways, these responsibilities must be studied and met. It will not be an easy thing to accomplish when one realizes that the two main causes of irresponsibility are selfishness and ignorance.

Usually it is the ignorance of the spending woman that causes her selfishness. Women do not connect the things that they buy with any one but themselves. If they wish to buy cheap goods, they fail to see how it affects any one but themselves. They do not see that the acceptance of cheap goods makes the possibility of having fine goods offered them less and less. As long as the store where she shops is clean and attractive, it does not occur to the woman that the articles offered for sale may have come from conditions of unspeakable filth and poverty.—*Bertha J. Richardson, in The Woman Who Spends.*

### Humorous Rules for Guests

Although it is said that to be an ideal host is hard, I think that to be an ideal guest is harder. The host end of the problem is comparatively simple, after all. You have only to find out what your guest wants to do, and let him do it. But as a guest you must first find out what your host is accustomed to do, and then do it yourself. Let me not be thought pedantic if I here set down ten rules for guests. The knowledge was painfully attained, and so is worthy of respect:

1. Make clear the date of your departure, diplomatically, but with promptitude. The most generous host would fain be sure his note has not been misunderstood.
2. Order the room assigned to you as if it

were your own—or even more so. The servants have several other things to do.

3. Rise when you are called. Time waits for no man, and there is less reason why a hot oven should.

4. If you don't see what you want, ask for it, for nothing flatters more the vanity of a host. But first be sure he has it in the house.

5. Laugh unaffectedly at his jokes. He does not tell them for the pleasure of perceiving that you have heard them before.

6. Praise the cooking while the waitress is in the room. Compared to her, Marconi is a novice in the transmission of news, and every cook is a friend worth having.

7. Always allege that you have never slept better in your life. Your host did not stuff the pillows, nor is he responsible for your conscience.

8. Tip the servants liberally. If necessary, remember that you did not have to pay for your room.

9. Do not fail, before leaving, to remark upon the beauty of the surroundings. They may be the most odious in the world, but your host would not be living there if he thought so.

10. Write a civil note to say you enjoyed yourself—even if that was all you did enjoy.

—*Guy Wetmore Carryl, in Far from the Maddening Girls.*

### Taking Offense

"I saw your friend Miss White at a reception yesterday," one well-dressed girl said to another; "but she did not seem to remember me, so I did not speak."

"Indeed?" replied the other; "that is just what she said of you."

So two persons with mutual likings and interests were guilty of marked rudeness to each other, and to their common friend.

"Did you notice how Mary Case put her parasol before her face as she passed, so she could not see me on the porch?" complained a girl to her brother, oblivious of the fact that the afternoon sun was pouring directly into her friend's near-sighted eyes.

"The minister has not called here this summer. Of course he need not if he does not choose to. I can go to some other church."

Thus innocent remarks are built into contrary meanings; absent-minded friends are harshly judged; hurt feelings and aching secrets and disguised jealousies are fondled and fostered until the poor, self-tortured soul thinks it is mightily abused, and prides itself on its own tragic susceptibility.

All for want of a little common sense—a little of that high quality of imagination which enables a person to put herself in the place of another.—*Lucy Elliot Keeler, in If I Were a Girl Again.*

Jennie's mother was expecting company, but just before train time, says *What to Eat*, a telegram arrived which read: "Missed train. Will start same time tomorrow."

Jennie rushed home from school expecting to see the guest, but instead was shown the message. After reading it laboriously and carefully through, she exclaimed:

"Why, Mamma, if she starts at the same time tomorrow, she will miss the train again."

## For the Children

### Giveaway Jokes

BY ANGELINA M. TUTTLE

Jeddie had been crying over the multiplication table, and the twilight made it half dark in the back hall. That was how he came to be frightened.

"Mean ol' tables! Can't, never can 'earn them. I had sixtimes stwaight and then Teacher, she skipped wound and got me all snarled up."

"There, bestest Boy, don't fret," said Mother. "Why don't you run up to Aunt Willie's room? She can always find a way to help."

So Jeddie started up the stairs and then he happened to look down, and there stood that sad-looking old thing, leaned up against the wall with its neck broken. It was tall, and the tears swimming in Jeddie's eyes made it seem to waver a little in a threatening way.

Jeddie screamed and ran fast. Aunt Wilhelmina's door was shut, but he pounded hard and cried, "Open the dwoor, Aunt Will."

Aunt Wilhelmina opened it quickly.

A pretty red sunset shone in at the west windows and she had a fire on the hearth. All the room was bright and cheerful and Aunt Wilhelmina's arms were strong and comforting. When she had found Jeddie his handkerchief and had half heard, half guessed the cause of his tears, she said,

"Now let's go and see about this mysterious Something down in the hall."

They went down the stairs, Jeddie holding Aunt Wilhelmina's hand and keeping on the side next the wall, but talking in a large way as he peered past his aunt's skirts through the banisters.

"I'm not 'fwaid o' nothing. I'll take care of you, Aunt Will, all wight. But it's wather tall and wavy-like, and its neck is bwoke, I weckon."

Just then Aunt Wilhelmina gave a laugh.

"O, good evening! How do you do, Mrs. Brimsy-Broomsy? Let me introduce my dearest nephew, Jedediah Colburn, just the bravest and best boy. You and Mrs. Multiplication Table seem to think you can scare him. But you can't; so you need not try."

Ellen had hung her gingham apron on the broom and put her sweeping-cap on top, and she had forgotten to put them away when she came from answering the front door bell.

Jeddie laughed as loudly as he had screamed five minutes before, for in the light now shining through Aunt Wilhelmina's open door the queer figure did not look at all frightful.

"O, ho, Mrs. Bwimsy-Bwoomsy, how de do? Sowie 'bout your bwoken neck," he shouted, and pretended to doff a hat, as he bowed and made faces and queer antics.

"Next time you must wear boots or longer skirts, Mrs. Brimsy-Broomsy. Your brush is a giveaway," said Aunt Wilhelmina.

Jeddie laughed hilariously. "Yes, I saw that bwoom part first thing. That was a giveaway joke, wasn't it, Aunt Will?"

They sat down before the fire and talked awhile. Then Aunt Wilhelmina lighted

the lamp and opened Jeddie's book at six-times.

"It goes all wight stwaight ahead, but the mean old numbers just mix up when you skip wound. Wish there wasn't any tables 'cept fivetimes and ten and 'leven-times."

"Mrs. Multiplication Table, you are a great trial and about the biggest old stumbling-block a school boy has to conquer," said Aunt Wilhelmina, looking severely at the book. "I wish you had seen fit to reduce all your children to some sort of order. Miss Fivetimes does keep her class so beautifully arranged. Why can't you teach Miss Sixtimes to be more systematic?" Then Aunt Wilhelmina was suddenly silent till she cried: "Why Jeddie! Every other one of Miss Sixtimes' class is very orderly. See! Try the even numbers, and you will find that the child in the middle row has always another just like himself at the end."

Then Jeddie understood and he began saying, "Six times *four* are twenty-*four*, six times *six* are thirty-*six*, six times *eight* are forty-*eight*. Good, I can get them now if Teacher does skip all over. It's a big giveaway joke on sixtimes, isn't it Auntie?" and Jeddie laughed with delight.

"Yes, it is a very good giveaway joke," said Aunt Wilhelmina, "and there is more to it, only it goes only as far as six times eight. See, every one of these children at the left has a child just half as big as himself to stand before him."

Jeddie looked hard and he saw that, too.

Next day he came running in from school shouting: "Where's Aunt Will? I've got to find her wight away to show her something." What Jeddie had to show her was in his arithmetic. "I've found more giveaway jokes, Aunt Will," he exulted. "Just look in Miss Ninetimes' class."

Jeddie spread the book open on his aunt's knee, and with his finger on ninetimes ran it down the left-hand side of the last column of figures, saying gleefully: "One, two, three, *four*, five, six, seven, eight, nine, ten." Then he ran it down the right-hand side of the same column and said, very fast: "Nine, eight, seven, six, five, four, three, two, one."

"Sure enough, what a grand giveaway!" cried Aunt Wilhelmina.

"And there's more, there's more! Just add them."

So Aunt Wilhelmina added: "One and eight are nine, two and seven are nine, three and six are nine. Why, Jeddie Colburn, how astonishing! Now I guess old Mrs. Multiplication Table will be surprised when she finds that you are learning all her secrets and that she cannot frighten you any more."

"It's a wegular nest of giveaway jokes, isn't it?" triumphed Jeddie. "We have to have half of seventimes tomorrow, and I mean to find a whole lot of jokes in it, if I can, after supper."

When the lamp was lighted Jeddie spent an hour studying for giveaway jokes in Miss Seventimes' class. Not one could he find, but when he closed his book he knew his lesson for the next day.

## Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

### 5. CHARADE

She was a model housekeeper,  
Her parlor was her pride;  
But she lacked a TOTAL sweeper  
Of being well supplied.

She had a small son Charlie,  
And a little daughter Jo;  
Their TWO names were "Hun" and "Darley,"  
For mother called them so.

She put them both on the street ONE,  
And sent them up to town,  
To order one from "Church & Son,"  
And have it sent right down.

They soon brought back a darkey boy,  
A whisk-broom in his hand,  
Saying, "Mama, here's a sweeper,  
Who'll sweep your TOTAL grand."

CLOVER.

### 6. A NEST OF TORIES

1. A loving tory. 2. One who makes speeches. 3. An excited tory. 4. A tory who tells about things. 5. One who knows about events. 6. A fleeting tory. 7. A rambling tory. 8. One who likes to be clean. 9. One who is inclined to make up. 10. One who uses a telescope. 11. One who slanders his neighbors. 12. One to put things in. 13. One who has a silver tongue. 14. One who makes things. 15. One who likes flowers. 16. One who tries experiments. 17. One who tastes of everything. 18. One who greets people. 19. A mill owner. 20. One who is always behindhand. 21. One who always wins. 22. One who likes odors. 23. One who says farewell. 24. A sleepy tory. 25. One who makes lists. 26. A bold and rocky tory. 27. One who is useful for breathing. 28. One who suits you. 29. One who provides meals. 30. One who is getting ready.

C. J. K.

### 7. ANAGRAM

#### ONE CLIP ME

As down the sunny street they passed,  
Where flaming posters met their eyes,  
The father read, but marked, at last,  
Another, somewhat less in size.  
He spoke with interest intense,  
"I haven't got my glasses on."  
What was that notice on the fence?  
"Apartment-house for sale," said John.

They drove along a block or so,  
And left the placard far behind,  
But TOTAL knowledge, as we know,  
Rests ill in an inquiring mind.  
The father shook his good gray head,  
And doubtfully he asked anon:  
"A part meant house for sale," you said;  
What did the other part mean, John?"

M. C. S.

### ANSWERS

1. Soused, souse, sous, sou, so, S.
2. Add Y; Cove-y, man-y, colon-y, stud-y, ever-y, con-y, tin-y, sill-y, slim-y, war-y, read-y, wear-y, grim-y, cop-y, char-y.
3. A-men-a-ble.
4. 17 years Jacob lived in Egypt (Gen. 48: 28), multiplied by 7 times Abraham pleaded for Sodom (Gen. 18: 22, 33), minus 80 years, the age of Moses (Ex. 7: 7), plus 17 years, the age of Joseph (Gen. 37: 2), divided by 7 years of plenty (Gen. 41: 53), multiplied by 6 years a Hebrew slave was required to serve (Ex. 12: 40), minus 374 days Noah was in the Ark (Gen. 8: 11, 14), divided by 8 feasts observed by the Jews (Ex. 12: 10), plus 600 Egyptian chariots (Ex. 14: 7), minus 7 days the first plague lasted (Ex. 7: 19, 25), divided by 6 days the cloud covered the mount (Ex. 24: 16). Number of scholars, 101.

Excellent solutions are acknowledged from: Mrs. E. E. Cole, Boston, Mass., to 83, 84, 85, 86; A. T., Cambridge, Mass., 83, 85; M. H. L., Dover, N. H., 83, 84, 85.



## The Conversation Corner

### A Natural History Corner

**T**HAT is the most natural history in the world for us to study—about the animals, the trees, the plants, the flowers all around us. They occupy the world with us, they belong to us, they were made for us. I heard read at a supper table the other evening an English translation of an ancient Oriental hymn, about that very thing, which I thought was very beautiful.

Thou hast put all things under his [man's] feet:  
All sheep and oxen,  
Yea, and the beasts of the field,  
The birds of the heavens, and the fish of the sea,  
Whatsoever passeth through the paths of the seas.  
O Jehovah, our Lord,  
How excellent is thy name in all the earth!

Excellent, because He has made all these things for us! Afterward I found another hymn in that same ancient collection, containing these lines:

He sendeth forth springs into the valleys;  
They run among the mountains;  
By them the birds of the heavens have their habitation;  
He causeth the grass to grow for the cattle,  
And herb for the service of man.

I wish you would try and find that piece and see what follows about the birds' nests in the trees, the storks, the wild goats and the conies. Sometimes I wonder why, instead of reading in books and learning in the woods and fields, and everywhere around us, about all these interesting and wonderful things, which were planned for us and are ours, so much time is taken in reading—not natural histories, but unnatural stories, fanciful, frivolous, often foolish—about fairies and brownies and elves and nymphs and naiads, which never had any existence at all except in the imaginations of the ancients. It is all right for students of history and literature to study these things, but to feed children on them—I do not believe in it at all!

#### ROCK OYSTERS AND SEA CRADLES

One interesting lesson in natural history is shown in the picture, kindly sent us by a lady in Oregon, with this letter:

Dear Sir: My little sister, Henrietta F., mentioned rock oysters and sea cradles in your Corner for Nov. 12, and you asked about them. If you will ask the librarian in the library you Bostonians are so proud of, to show you the *Harper's Weekly* for Aug. 8, 1896 (p. 786), you will find an article by Kirk Munroe. "They are dug from rocks just at the one point on this coast, Yaquina (pronounced Ya-quin-na) Bay. There is a reef of rocks, soft, fine-grained sandstone at extreme low-watermark. The oysters enter this when young and small, and enlarge their holes as needed. But however large they grow the entrance remains—about the size of a lead pencil." I am sending a stereoscopic photograph of the rock oysters and a sea cradle shell, both for the Corner Cabinet. Next year we will hope to see you at our Lewis and Clark fair.

Portland, Ore.

K. W. F.

That would be too good to be true—especially if I could have a lot of Cornerers for company! [I may be able to accompany Mr. Martin, or even to come, if he does not!—D. F.] I have read with interest Kirk Munroe's article. He adds in regard to the point I doubted—whether this oyster was confined to that one spot—that it "is in such demand, and has thus far been discovered within so limited an

area, that it is threatened with a speedy extermination." The picture looks exactly like the specimen in the Cabinet, with the shells still in the grooves of the rock, sent from Forest Grove, Ore., several years ago. You will find Mr. and Mrs. C.'s interesting accounts of this unique animal under Dec. 30, 1897, and Feb. 17, 1898. Although safe from gulls in their rock-bound rooms, they can stretch their long, elastic necks out of the open doors and get food and water. At ebb tide people go out with picks, break the rocks and secure the oysters. [Yes, I remember Mr. C.'s article very well, for he especially asked me to come to Oregon, go shooting with him, and stuff the ducks with the oysters. But Mr. Martin doesn't believe in shooting birds any more than in fairy stories!—D. F.]

Now for that sea cradle. It is a beauty! It is an inch and a half long, and looks like a tiny cradle—or boat—the inside part having a rich tint of blue. I took it to the Boston Society of Natural History,



where Mr. Johnson at once identified it as one of the *Chitons*, so called—as you Greek scholars will see—because its shell is like a coat of mail. But nowhere could we find this appropriate name of sea cradle for it, not even in Keep's West Shore Shells (San Francisco). You will see small pictures of it in Webster, in the Standard Dictionary and in the New International Encyclopedia, the latter having a short account of it. It says that the West Indies Negroes eat the large *Chitons*, which are abundant on their coasts. If anybody knows anything more about the "mossy *Chiton*," let anybody tell.

#### ANIMAL OR VEGETABLE

From the Pacific shore let's take a run to New Zealand—see on the map what the course and distance would be—in search of another curious bit of natural history. I heard of it, however, on the Atlantic shore last summer, the vacation preacher illustrating his point by something he had seen in New Zealand—a one-time caterpillar which (as I understood it), by swallowing a seed or germ, had become a vegetable. When I went up to thank him for his good sermon I expressed some doubt as to that vegetable caterpillar, whereupon he invited me to call at his cottage and see it; there it was, the shoots growing out of the conquered caterpillar's mouth in a funny way—and then I disbelieved it still more!

I wrote to our authority, the zoological professor at Brown University, whom I first met over forty years ago at the mission island "on the Labrador," where he represented Professor Chadbourne's scientific expedition. Early and late, he was out with a long-handled bug-net, or else a long-handled shovel, getting "creeping things innumerable" on the flats, which are called "Packard's Shoals" to this day! (Our Thomaston, Me., correspondent, himself an old captain, has just sent me a newspaper narrative of that same "Voyage of the *Nautilus*," by Captain Ranlett of Auburndale.) The professor replies:

My Dear Mr. Martin: The New Zealand specimen is a fungus growing out of a caterpillar. The fungus grows, kills the insect, and then sends a white shoot up several inches. It is a marked example of what occurs in other parts of the world. These parasitic fungi are a species of *Cordyceps*; see Century Dictionary. A. S. P.

Natural history lesson must close. But I wish the Cornerers would report their observations or studies about animals. [Except cats, children—EXCEPT CATS!—D. F.] For example: what are you doing for the birds this winter?

### For the Old Folks

#### NEW QUESTIONS

Can you furnish me with the poem from which the following comes?

Why should we count our lives by years,  
Since years are days and pass away,  
Or why by fortune's smiles or tears,  
Since smiles are vain and tears decay?

Providence, R. I.

H. J. P.

Who is the author of the often quoted expression, "borrowed time," and what can it mean? Borrowed from whom or from what? Also, who is the author of some lines which were written, I think, during the war, entitled "The High Private," beginning,

Shall I be stem and another be wheat?

They inculcated the duty of cheerful contentment in a lowly position, if that was best. I wish I could see it all.

Shrewsbury, Mass.

S. C.

I think it would be very difficult to trace the origin of the common phrase, "borrowed time." Its meaning is very obvious and very significant. According to "A Prayer of Moses the man of God" (in Revised Version),

The days of our years are threescore years and ten,  
Or even by reason of strength fourscore years.

When we have reached that limit, how natural to say that any continuance of life is "borrowed time," or, as it is sometimes also expressed, "a new lease of life."

I would like to know the author of this:

Take thou this day from God a solemn trust,  
which He commits to thee; and that it may be well begun, spend the first hours with Him.  
Bangor, Me. M.

Will the Conversation Corner kindly inform me where a piece entitled "Tomorrow" may be obtained? It runs thus:

If the train for Tomorrow were an half hour upon its way, how could you catch the train for Tomorrow, etc.?

New Milford, Ct.

A. M. M.

Mr. Martin

## The Literature of the Day

### The Story of the Greatest Trust

The thoughtful reader will remark that Miss Tarbell has been carefully dispassionate in her history of the Standard Oil Company. Yet behind this judicial attitude lies a great conviction. She makes plain as her summing up of the whole question of this great trust, and of the trusts in general, that the key to their mastery in their several fields is in their unfair control of transportation rates by common carriers.

We may set this at once in the front as the chief lesson of this thoroughgoing study of that trust on which all of the others have been modeled. Without rebates from the railroads, the consolidation of the oil business in a system controlled by not more than a dozen men would never have been possible. The real point of attack upon corporate greed must be in Government supervision of transportation companies. It may be for the present impossible to recover lost ground. There may even be some question whether the concentration of authority will work out in the long run for the interest of the public. But there can be no question that corporations intrusted with essentially public services must not be permitted to make and ruin the fortunes of their customers by illegal discriminations.

There is nothing sensational in the manner of Miss Tarbell's study. The excitement of the drama which grows upon the reader is in the sensational quality of the facts. The picture of the new industry springing up in wild valleys of the Pennsylvania mountains one hundred miles from the railroad and growing by the inrush of ambitious explorers and exploiters, gradually changes to the picture of the effort which one keen business man and a little group of assistants made for the suppression of all competition and the concentration of one of the greatest of our industries in their own hands.

The drama leaves them successful not merely in the original oil fields of Pennsylvania, but wherever petroleum has been discovered in America and in the world competition, the sources of which are the Russian wells of Baku and those of the Dutch possessions in Sumatra. Miss Tarbell does not fail to point out that the enormous profits of the combination, amounting, in her calculation, to upwards of \$45,000,000 annually, have enabled the heads of the Standard Oil Trust more and more to become owners of those means of transportation by the coercion of which they first climbed to their present heights of success. Here is the serious aspect of the matter which Mr. Lawson of Boston has recently and violently advertised for the public, but which seems even more ominous in the quieter periods of Miss Tarbell's history.

The facts and conclusions of the text are buttressed by elaborate appendices containing documents and transcripts of sworn testimony which establish the facts of the history. The reader is astonished to discover how far the predatory and destructive tactics attributed to the group of Standard Oil owners are matters of history in printed documents and court

records. Much of this material has appeared in other forms. Miss Tarbell's careful history and summary become at once a document of the first importance in the economic and social history of America.

[The History of the Standard Oil Company, by Ida M. Tarbell. 2 vols. pp. 406, 403. McClure, Phillips & Co. \$5.00.]

### RELIGION

**Man and His Environment**, edited by John P. Kingsland. pp. 334. Jas. Pott & Co. \$1.25 net. From abundant manuscripts bequeathed to him by a friend Mr. Kingsland has compiled these discussions on great religious themes. They are the utterance of an earnest seeker after truth who was not content with receiving ready-made doctrines but, with much toil and travail, arrived at his own conclusions. Their chief value consists not in any novelty of ideas, but in their revelation of the progress of a soul from doubt and perplexity to a firm and joyful faith centering in Jesus Christ as the supreme and sufficient expression of Infinite and Divine Love.

**The Magnetism of Christ**, by Rev. John Smith. pp. 336. A. C. Armstrong & Son. \$1.75.

The Duff Lectures for 1904 delivered to students of theology in the United Free Church of Scotland. They may have been interesting to hear but are tedious to read. Nevertheless the patient explorer of the text will find interesting passages and glean suggestive ideas. On the whole they do not do justice to their theme, which is The Attractive Power of the Ministry of Jesus.

**Christ in the Present Age**, by James Wells, D. D. pp. 247. Am. Tract Soc. \$1.00.

The purpose of the author is admirable, to enable the average Christian to give a reason for the hope that is in him and to satisfy the inquiring mind. Of its execution there may be some doubt. To come upon an argument, in these days, for the literal resurrection of the body is at least unexpected. While the book contains much that is important and true, it falls, like most of its class, to answer the questions born of the thought of today. The homiletic portion of the book is helpful, its apologetics dubious.

### MUSIC

**The Story of the Violin**, by Paul Stoeving. pp. 324. Chas. Scribner's Sons. Imported. \$1.25 net.

A number of the Music Story series by the professor of the violin at the Guild Hall School of Music in London. The frontispiece is a fine reproduction of Domenichino's St. Cecilia and there are many illustrations of violins, portraits and other appropriate material. The first part considers the origin of the violin, the history of its development into the present form, the lives of famous makers, with a chapter on their art. The second is devoted to violin playing and players and the third to the evolution of musical composition for the violin. A full history of an interesting special department of art.

**Parsifal**, by George T. Phelps. pp. 85. R. G. Badger, Boston. 50 cents net.

A handbook containing the German words and a literal transference into parallel English form. The musical parts are indicated in their places. The result is a useful manual for readers or attendants upon the great musical drama.

**Opera Singers**, by Gustav Kobbé. Oliver Ditson Company. \$1.50.

Mr. Kobbé calls his book a pictorial souvenir. It contains admirable portraits of the most famous singers of the day in many characters, with brief biographies. There is an additional fully illustrated chapter on opera singers off duty, from the experience of travel in the far West. Handsomely made and bound.

**Phases of Modern Music**, by Lawrence Gilman. pp. 166. Harper & Bros. \$1.25.

Critical papers reprinted from the magazines devoted to the interpretation of music and the work of recent composers. Mr. Gilman is an enthusiastic admirer of Strauss, and of the romantic school. A chapter is devoted to

McDowell, the relations of Verdi and Wagner are discussed and the final chapter is a study of Parsifal.

**The Riverside Graded Song Book, Parts One and Two**, by William M. Lawrence. pp. 168. Houghton, Mifflin & Co. 40 cents each.

The songs in these two volumes are such as will appeal to the younger children. Both in the form and substance the books are all that the most exacting could ask. Most of these songs will be not merely educative, but a life-long pleasure to those who learn them in the primary school.

**New Second Music Reader**, by James M. McLaughlin and W. W. Gilchrist. pp. 122. Ginn & Co. 35 cents.

Contains material for a second year's teaching and practice. The songs and music are well adapted for the use and enjoyment of little children.

### HOME AND HOUSEHOLD

**Children and the Home**, by Eleanor A. Hunter. pp. 217. Am. Tract Soc. 75 cents.

These brief papers deal with the problems and opportunities of the home, with the life together of children and their parents especially, in an unusually bright and interesting fashion. The style is lively, the thought clear, the motive helpful. It is an admirable book for fathers and mothers and for young people who may be so some day.

**House and Home**, by Mary Elizabeth Carter. pp. 271. A. S. Barnes & Co. \$1.00 net.

The author deals with problems of home management encountered by young housekeepers of moderate means, from the choosing and furnishing of a home to the rights of servants and children. Her advice appeals to common sense and the ideals which she holds up are sound and wholesome. The book abounds in practical hints. In the Woman's Home Library series.

**Beauty through Hygiene**, by Emma E. Walker. M. D. pp. 306. A. S. Barnes & Co., New York. \$1.00 net.

We cannot praise too highly this inspiring little handbook on hygiene. Dr. Walker always knows how to give of her wide knowledge and experience in a way which will carry conviction and seem practical to the average person. Here she gives definite and helpful suggestions about the care of our bodily members, diet, clothing, sports, etc. The chapter on Deep Breathing is alone worth the price of the book.

**The Art of Right Living**, by Ellen H. Richards. pp. 50. Whitecomb & Barrows. 50 cents net.

The author's purpose is best expressed in her own words: "The attempt made here is not to teach a system of ethics, but only to call attention to certain points in practical everyday living which make for such improved conditions in environment as will permit a higher moral and intellectual development." The teaching is sound and sane, like all Mrs. Richards's utterances.

**Home Ideals**, by Wayland Hoyt, D. D., LL. D. pp. 115. Griffith & Rowland Press, Philadelphia. Dr. Hoyt's ideals of the home and home life are high, and he has embodied in these chapters on the beginnings and experience of the home a happy art of quotation and exposition. They deal with the personal relations, the place and opportunity of father, mother, sister and brother.

**The Ideal Mother**, by B. Gwernydd Newton. pp. 322. G. P. Putnam's Sons. \$1.75 net.

Mr. Newton has a large subject, which he has treated with a profusion both of material and style. The book would have been more effective if it had been sifted and retrenched. It becomes rhapsodical at times and the reader grows weary under its strain of sentiment. Its most delightful pages are autobiographical in their memory pictures of an ideal American mother.

**The Christian Gentlewoman and the Social Apostolate**, by Katherine E. Conway. pp. 98. T. J. Flynn & Co.

The first of these helpful and genial essays is devoted to the mission of women in the home. Through them all speaks an earnest, cultivated woman, sincere in her faith and discriminating in her views of life and the world.



**Songs of Motherhood**, selected by Elizabeth Johnson Huckel. pp. 111. Macmillan Co. \$1.25 net.

A choice little collection of poems relating to childhood and motherhood. A wide range of authors has been covered and the typographical appearance is all that could be desired.

#### MISCELLANEOUS

**The Secret of Popularity**, by Emily Holt. pp. 300. McClure, Phillips & Co.

The title is enough to secure this book the wide reading it deserves, especially when it is explained that "popularity" is used in the best sense. It is no secret, after all, that to be a social success we must practice the Golden Rule, be friendly, be obliging, be gracious in manner and kindly at heart, but the author presents these virtues in a freshly attractive guise and gives all sorts of helpful little hints about the graces and courtesies of life. One is glad to have read it and would

like, if one dared, to loan it to his friends, guests, hostesses, neighbors and correspondents.

**Who's Who** 1905. Macmillan Co. \$2.00.

This indispensable guide to prominent and even unimportant but noted personages in the British Empire, on the Continent and to some extent in the United States, is a book which journalists, authors, publicists and all who for any reason wish up-to-date biographical details of present-day men and women, purchase. It has nearly one hundred more pages than in 1904.

**The Japanese Floral Calendar**, by Ernest W. Clement. pp. 57. Open Court Pub. Co., Chicago. Founded on the Japanese love for flowers. To each month one of their favorite blossoms is assigned, and there are interesting descriptions of its place in the affections of the people as illustrated by photographs and in folklore and poetry.

### The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Jan. 29, Sunday. *Care for Isaac.*—Gen. 24: 1-9.

Abraham was old, but he had never repented his trust in God. What he most feared was that his head servant would persuade Isaac back to the old life in the old places. In the East so long as the father lives the son is kept well in the background. This chief in Abraham's house who "ruled over all that he had" may have been Eliezer of Damascus [Gen. 15: 2]. There seems to have been no shadow of doubt in Abraham's mind as to this powerful servant's loyalty. *Keep us, Lord, from all desire to return to the poorer life on which we turned our backs in answer to Thy call. Keep our hearts in good courage, our eyes fixed upon Thee, our desires free from the consuming passions and vain conceits of the selfish life. In the name of Christ, who gave Himself without stint for our redemption.*

Jan. 30. *The Death of Abraham.*—Gen. 25: 1-11.

Isaac and Ishmael meet from their separated ways at the grave of their father. Ishmael was a founder, Isaac a bridge connecting the active life of Abraham with that of Jacob. Strength and opportunity do not come in every good man's life. In art and poetry Isaac has always been a type of the meditative life.

Jan. 31. *God's Friend.*—Isa. 41: 8-16.

Is friendship with God an exceptional opportunity? Abraham's place in history is quite exceptional and can never be repeated, but is any life of man insignificant in God's sight? Upon our answer to this question depends our thought of life. If we may have God for our friend, place and circumstance count for little. If he is indifferent to all but the great men of the earth, there can be little comfort in our faith. But Christ's thought calls God our Father, our more than Friend.

Feb. 1. *Abraham's Obedience.*—James 2: 14-26.

Faith and works are body and soul. Abraham's belief became embodied in a journey, an exile and a patient waiting on the vision of a future which lay beyond his own life on earth. Some such proof of faith by separation of spirit and living in expectation of a work of God which we shall not ourselves see completed is asked of every one of us.

Feb. 2. *Faithful Abraham.*—Gal. 3: 1-9.

No one was more intent on practical righteousness than Paul, but no one saw more clearly that it must have its beginnings in self-committal. Belief in this sense is already a potential obedience. It can result in nothing else, because it is the channel of God's life to the soul. He who has faith will become faithful.

Feb. 3. *Father Abraham.*—Rom. 4: 1-12.

The true children of Abraham are his spiritual children. When we commit ourselves to God, God honors us by trust and confidence as if we were already perfect. Without faith there could have been neither circumcision nor covenant. The order of time is vital to Paul's view of the world, because it is also the order of origins. So it is vital to our life. We must get acquainted with God and secure his help before we can begin the making good of the ideal of faith. Remember Christ's comparison of the kingdom of God to the growth of the mustard seed. Righteousness cannot spring up and grow perfect in a day.

Feb. 4. *Faith Reckoned for Righteousness.*—Rom. 4: 13-25.

Paul calls attention to the patience of Abraham's faith and the natural doubts it overcame. Note how the argument comes back to the resurrection. Christ was delivered up for our trespasses and was raised for our justification. And from this premise of justification follows peace [Chapter 5: 1].

### Bits from New Books

#### A Limitation of Scientific Training

The purpose of training a man is, on the whole, this: We want to fit him to take a definite place, as an individual, in human society. Now an individual man needs, not only a generalized knowledge of the laws of the physical world and of human nature, but an interest in and a power to co-operate with individual human beings. The limitation of any form of scientific training is that, however carefully it may be founded upon the observation of facts, it terminates in a knowledge of general principles.—From *Royce's Herbert Spencer* (Fox, Duffield & Co.)

#### Hens' Faces

"There's something silly about hens," he thought. "No matter what they do, if you own them, you get drawn into it."

He also told his mother that they were no good to photograph.

"You mean that they won't pose?" she asked.

"O, it isn't that! They'll pose if you tie their legs. But they haven't any front view to their faces—only a right and wrong side."—From *Fuller's The Alley Cat's Kitten* (Little, Brown & Co.)

#### The Negro as a Ward of the Nation

One of the fundamental errors has been in considering the Negroes as a special class, to be regarded, discussed, legislated for, aided and sustained as such, instead of as plain human beings who, judged according to certain universal standards, belong to various classes in which those standards would place other members of the human family. This was the fundamental error of the doctrine in the first instance, and, unfortunately, the Negroes themselves have gotten the idea so firmly fixed in their minds that they have long regarded their race as a special species, to be considered from quite a special standpoint, judged by different standards and dealt with in a different manner from the rest of the world.—From *Page's The Negro: The Southerner's Problem* (Scribner).

#### The Pleasures of Thoroughness

If you are teaching a girl to sweep, you do not let her sweep the lint under the table. Why, if you are teaching a child to study, should you let him study in a slovenly way? Why, for instance, should you teach him reading without spelling? Get into him as early as you can a habit of thoroughness as an end in itself, of thoroughness for its own sake, and he will soon find that being thorough is interesting; that against the pain of working

when he feels indolent, he may match the pain of not doing what ought to be done, just as one kind of microbe is injected to kill another. When he once gets this habit firmly fixed in him (I may say, when it has once fixed itself upon him), he may have all sorts of intellectual freedom and be safe.—From *Briggs's Routine and Ideals* (Houghton & Mifflin).

#### The Rival of the Wife

I sometimes wonder if the wife of a great business man was ever a happy woman. I wonder whether the excesses, the follies, the absurdities of so many rich women do not deserve pity rather than anger and denunciation. Are they not the vain and frantic efforts of women whose soul-lives have been starved, to convince the world that they are, after all, happy and to be envied? A man wins tremendous success in business only by making it the one great passion of his life. Almost always his wife is left to live on the crumbs which fall from the table of her successful rival.—From *Hyde's The Buccaneers* (Funk & Wagnalls).

#### The Terrors of the Savage State

Savage life is not the joyous hilarity that many writers would lead us to understand. It is not all the happy laugh, the feast and the dance. There are often seasons when communities are scattered, hiding in large trees, in caves, under rocks, in other villages and far away from their own. Inland from Port Moresby a large hunting party camping in a cave were smoked out by their enemies and all killed but one. When traveling inland, we found the Makapili tribe in terrible weather living in the bush, under shelving rocks, among the long grass and in hollow trees.

At Port Moresby they say that since the mission came for the first time they can sleep in peace, and that as they can trust the peace of God's Word they mean to keep it. Having been themselves pirates, robbers and murderers, they might well fear others.—From *Lovett's Tamate: The Life Story of James Chalmers* (Revell).

#### Unasked Criticism

To bring about this sane friendship between people who love each other, respect for individuality is of course necessary. But such respect is, after all, an abstract thing and cannot be cultivated in a moment. While waiting for it to struggle through our stony egotism, there is one thing we can do—we can vow that unless duty seriously and lovingly demands it, there shall be no unasked criticism between people who love each other.—From *Deland's The Common Way* (Harper).

## The Messiah Revealed to a Woman\*

By Rev. A. E. Dunning

Speak to Him thou, for He hears, and Spirit with spirit can meet—  
Closer is He than breathing, and nearer than hands and feet.

—Tennyson.

Following the interview with Nicodemus is the account of John the Baptist witnessing a second time to his disciples that Jesus was the Christ. He declared to them that he rejoiced in the growing popularity of Jesus, which meant that interest in himself would grow less [3: 22-30]. The writer of this Gospel comments on John's testimony, and says that Jesus, the Son of God, is above all, and that whosoever believes on him hath eternal life, while those who disobey him abide under the wrath of God [vs. 31-36].

Jesus, however, when he learned that the coming of more people to him to be baptized than to John was attracting the attention of the Pharisees, withdrew from the province of Judea and went north to Galilee. The way he chose to take, usually avoided by the Jews, led them through the province of Samaria [vs. 1-4]. At Sychar occurred the incident which impressed itself on John's mind as one of the most remarkable in the wonderful ministry. It is so familiar that only a few points in it need to be mentioned.

Jacob's well is probably the only exact spot where we are certain that Jesus was. It is one of the most picturesque in all Palestine. On one hand is Mt. Gerizim, its slopes green with patches of grain and grass, rich in olive and fig orchards. On the other is Mt. Ebal, bare and gaunt, with beds of prickly pear growing on the dry and rocky ground. Beside the ancient well Jesus sank down completely exhausted with fatigue, hunger and thirst [v. 6]. His disciples hastened to the village about half a mile distant, to buy food for him and themselves, leaving him alone [v. 8]. While he waited a woman came from the town for water with her pitcher on her head. She was a despised member of a despised sex of a despised race. He asked her to serve him by giving him a drink from her pitcher, and immediately the conversation followed which is so fruitful in its revelation of her character and his, and of the most sublime religious truths, that in our space we can only direct attention to his answers to these few great questions:

1. *What did Jesus teach about God?* [vs. 23, 24.] He told the woman that God was a Spirit; that he was the Father of all mankind; that he was seeking spiritual worshippers. Not at once did her mind grasp these great truths. She was just a tired, dissatisfied woman, who had fallen into an evil life, and had inherited a dislike for the race to which Jesus belonged. That he should speak to her at all surprised her as much as it surprised the disciples [v. 27]. That he should ask a favor, and instead of resenting her reluctance to give it should offer her a greater favor, surprised her more. Her discovery that he was in the truest sense a gentleman opened her heart to consider what he was saying to her [vs. 11, 12].

2. *What did Jesus teach about the worship of God?* He told her that worship must be spiritual; that therefore it must be genuine; and that such worship might be offered anywhere in the world, because God was everywhere, and everywhere with fatherly love was looking for such worshippers [vs. 20-24]. These statements swept aside the old controversy between Samaritans and Jews as to whether God dwelt in the sanctuary on the top of Mt. Gerizim or in the sanctuary on Mt. Zion. They defended the Jews as having the truer knowledge of God. But they disclosed to her a revelation of God higher and more satisfying than even the Jews possessed, and showed her how to approach him and gain what her highest aspirations sought.

3. *What did Jesus teach her about himself?* He told her that he could give a fountain of living water ever springing up within the soul [vs. 13, 14]. He showed her that he was a true revealer of character by leading her to confess to him her own unworthy life and her yearning for God [vs. 17-19]. He gave her the initial satisfaction of her longing by the astonishing declaration that he was the Messiah whom her people no less than his had long been hoping for [vs. 25, 26].

How did she know that what he said was true? The answer to that question

we must find through our own experience. The fact is placed before us in the narrative, and we are left to explain it. His soul spoke to hers, and the best in her answers him. "Sir," she said, "I perceive that thou art a prophet." His discernment, leading her to confess frankly a great ugly fact in her life, revealed him also as her friend. As he spoke the fountain of living water had already begun to spring up in her.

4. *What did Jesus teach his disciples about service to God?* He told them that a great harvest was waiting, that it was their privilege to reap from other men's sowing, and that their labors would receive the largest rewards "reaping fruit unto life eternal" [vs. 34-38]. They had left him a little while before faint to exhaustion [v. 6]. Now they found him indifferent to the food they had brought, exuberant with courage for the work before them [v. 32]. His soul touching with life a soul in need had awakened a joy in him at having won her to holiness which banished thirst, hunger, weariness. He revealed to them the height of the privilege and joy of giving the gospel to the world.

5. *What does John teach us about Christ?* [vs. 39-42.]—He tells us that the woman believed on Jesus as the Christ, that by telling her experience she persuaded others to believe, and that this story is written "that ye may believe that Jesus was the Christ, and that believing ye may have life through his name" [20: 31].

*Busy Sunday school teachers will be interested in the announcement that Miss Slattery, so popular as a speaker and writer on normal work, is to contribute a series of Talks with the Teachers' Training Class in The Pilgrim Teacher, commencing in the March number. Send for sample to The Pilgrim Press.*

The linguistic gifts and intellectual power of many missionaries is most striking. The late Dr. J. Murray Mitchell of the United Free Church staff in Bombay could read fifteen languages. His Letters to the Youth of India had passed through twenty editions.

## From Pastoral New Year Greetings

I wish you the optimist's crown, that shall make impossible for you the cynical, fault-finding or critical spirit, but that shall give you abundantly tenderness, kindness, sympathy and forbearance.

East Hardwick, Vt. JOHN P. MARVIN.

May the gift be ours of imparting our sanest, sweetest, divinest selves to men. May an increasing fellowship be ours with the Unseen.

Edgewood, R. I. MERRITT A. FARREN.

Let your sorrows be as windows to others' woes, your needs make you sympathetic and friendly and your own shortcomings lead you to weave for others mantles of charity.

Middlebury, Vt. THOMAS SIMMS.

I wish for you the fellowship of Christ and his Church, had by sharing: That His attendant munificence be not thanklessly gorged, nor the services of the church be ever deemed mere conveniences at marriage or death; That a deep-rooted charity for other's failings grow beside a luxuriant confidence in the love of Christ; That faith grow robust, fully able to hold the beatitude of benevolence, knowing that to receive graciously is as the pure gold of character, while to give joyously is as a gem to be set in a precious crown.

Hamilton, Mo. FRANK W. HEBERLEIN.

No fact is more momentous than that God is here with us. People have taken it for granted that he was speaking in these last days only to a few, who make an inner circle of faith. But God has no esoteric plans. He seeks with all eagerness to relate himself to every one of us. It is our fault if he is not heard and felt and welcomed. . . . A general restlessness and expectancy is felt among the ministers and in the churches. People are looking for a new and broader movement of religion. It will be upon us and within us when we accept what is freely offered us. Why not begin it at once among our own people? We have the equipment for a great, deep work of religion: all we need is "power from on high." Power will be ours when we put first things first, and take what God has provided for us. Seeing what is good, we must seize and use it to build for us more stately mansions of the soul. . . . Our great needs are: deepening of devotion, enlargement of vision, increase of energy. Shall we not take to ourselves these rich gifts for the new year? They are ready at our hand, in the Spirit of him who hallows all, sees all, and brings all things to pass. But he must have you and me to work through.

ALBERT W. HITCHCOCK.

Worcester, Mass.

Of spiritual things to choose the best, of mental stimulants to take the best, of physical rules to follow the best, of social customs to adopt the best, of commercial standards to demand the best is to tread that path which leadeth unto life eternal.

More often we look for joy in the broad, irresponsible way of the merely good. It is easier to go with the crowd—but greatness was never born in a mass meeting; it is easier to accept the moral standard of the majority—but that standard once decreed the crucifixion of Jesus Christ; it is easier to praise the good in the past, created by venturesome souls, than to flee yourself to the Mount of God, to get a new grip on the best way to live a strong life in the present.

When guided by absolute loyalty to Jesus Christ into this pathway, not only of the good, but of the best, I have the authority of the Eternal to promise you, In His Name, the happiest of New Years.

Ottawa, Ill.

LUCIUS O. BAIRD.

Let us undertake the future with good heart, thankful for hopes not yet fulfilled, for purposes not yet attained, for aspirations unquenched, for faith unconquered and for all that makes the past but a test and a prophecy.

Portsmouth, N. H.

L. H. THAYER.

\* International Sunday School Lesson for Feb. 5. Jesus at Jacob's Well. Text, John 4: 1-42.



## In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

### A Great Day

Taking advantage of the presence of Dr. Hillis in the city and several other members of the National Council Committee on Evangelism, the local committee in Chicago secured the audience room of the Y. M. C. A. for a three hours' meeting on Monday. The attendance of the ministers and representative laymen was all that could be expected. The meeting took the place of the regular Ministers' Meeting and was in the hands of the chairman of the local committee, Rev. Frank Smith, who presided. Drs. Herring of Omaha, Leavitt of Beloit, Fifield of Kansas City and Professor Steiner of Iowa College spoke of the genuine religious interest now manifest in different sections of the country. Professor Steiner's ringing address produced a deep impression. He pleaded for perfect sincerity on the part of ministers, for absolute honesty in all statements they make and for complete consecration. The last hour was given to Dr. Gunsaulus, whose sermon on the Holy Spirit was one of the best he has ever preached. He brought the choir of Central Church with him, which sang the gospel as tenderly and impressively as the Doctor preached it. Dr. Hillis made a closing prayer.

### The Club

Dr. Hillis was the chief speaker at the Auditorium, Monday evening. His theme, Evangelism, was treated in a broad, catholic way, but with intense earnestness. Nearly four hundred were present, the members of the evangelistic committee being guests of the club. Dr. J. H. George of the seminary was unanimously elected president.

### Campaign for Funds

At the end of nearly every year the City Missionary Society has faced a deficit. This year the directors are determined to secure the amount needed for the work of the year in January or February. They are asking the churches for \$20,000 in place of the \$15,000 or thereabouts given last year. The First Church, Evanston, in pledging over \$2,200 for the Bethesda Mission, has exceeded the amount asked from it by more than \$700. Some churches will fall behind, but the indications are that the entire sum will be raised, and that, too, without any special pressure. The Endowment Fund, whose income is not counted in the \$20,000 desired, now amounts to rather more than \$150,000. But with every new step forward the field grows larger and demands for assistance are more pressing.

### Loss by Death

With all its gains Union Park Church has met with a serious loss in the death, Jan. 2, of Mrs. Harriet M. Blake, widow of the late Artemas Blake. Though eighty-eight years old, her mind was bright to the last. She came to Chicago nearly thirty-eight years ago, connected herself with Union Park Church, of which she has ever since been a loyal and beloved member, ready with money and service to aid in its work.

### A Notable Will

Mr. George P. Dodge, recently deceased, has left a will which may be compared in its scope with that of the late John Crerar, although it disposed of a smaller fortune. It is said that no one who had ever aided or befriended Mr. Dodge was forgotten. Central Church, Dr. Gunsaulus, pastor, received \$30,000; Beloit College, as representing the smaller colleges in which Mr. Dodge believed, \$25,000; Chicago Commons, \$25,000; Hull House, \$15,000; Gad's Hill Settlement, which is under the direction of Central Church, \$5,000. To individuals, sums varying from \$55,000 to \$500 were given. Mrs. Phelps, his sister, with

whom Mr. Dodge lived, was the largest legatee. Her husband, the executor of the will and his partner in the great shoe firm of Phelps, Dodge & Co., was made residuary legatee. Mr. Dodge was over eighty, and unmarried.

### Lectures on the Bible

Under the auspices of the Hyde Park Guild of the Religious Education Association, the professors of the university will give three courses of three lectures each on the Bible

and in the interests of a constructive theology. The series began Jan. 12, with a lecture on The Gospels by Prof. Shaller Mathews. This will be followed in February and March by President Harper speaking on The Work of the Old Testament Sages, and in April by a course on The Pauline Writings by Prof. E. D. Burton. They are to be given in Mandell Hall, and as the charge for admission is only half a dollar for a group of three lectures, it is hoped that they will be largely attended.

Chicago, Jan. 21.

FRANKLIN.

## Christian News from Everywhere

Prof. Marcus Dods fails to find in Scotland the growth in things moral and spiritual that he finds in things material.

The donor of \$600,000 to the Protestant Episcopal Cathedral in New York city turns out to be ex-Vice-President of the United States Levi P. Morton, son of a Congregationalist clergyman.

English Presbyterians are showing their sympathy for the United Free Church Scotch Presbyterians in substantial ways—contributing money to the funds which it has been necessary to raise in order to maintain the work of the United Free Church while litigation and investigation are pending.

At a recent meeting of the state missionary committee of Massachusetts it was voted that the missionary committee of the state indorse the work of Sec. C. A. Northrop and cordially urge the conferences and ministers' associations or any group of churches to secure him to inspire a more effective systematic beneficence in our churches.

Irregularity in canonical procedure has compelled the adjournment of the commission of inquiry appointed by Presiding Bishop Tuttle of the Protestant Episcopal Church to investigate the charges made against Bishop Talbot of the Diocese of Central Pennsylvania. A majority of the clergy of the Archdeaconry of Reading last week passed resolutions asserting their confidence in Bishop Talbot and their admiration of his bearing under difficult and trying circumstances.

Prussia is a fine country to emigrate from—viewed from the American Christian's standpoint. Because gifts from Prussian Protestants have been sent to Austria to aid the Los von Rom movement and because the Prussian Government just now is catering to Roman Catholicism, which naturally objects to such foreign missionary aid rendered to Austrian converts, a decree has gone forth from the Prussian Minister of Education and Religion to the various Protestant synods forbidding them to collect funds for the support of their coreligionists in other countries.

Great preparations are being made for the Torrey-Alexander Mission to be held in London for the next five months, beginning Feb. 4. The Albert Hall, accommodating 8,000 persons, has been engaged for two months for daily meetings. A choir of 3,000 is in training. Of the \$85,000 estimated expenses \$60,000 has been secured. The Bishop of London has expressed his approval of the mission. Lord Kinnaird is president of the committee in charge, many titled persons will support the work and the clergy of the Anglican Church generally will co-operate. Many Free Church ministers thus far hold aloof, but meetings for training workers are being held in the churches of F. B. Meyer, G. Campbell Morgan and R. F. Horton.

The *British Weekly*, reviewing the recently published life of Hugh Price Hughes, in dealing with that part of his career in which he won such signal success as a "missioner" at the West End, London, says that the hope of regaining the ear of the masses in English towns and cities is by the Church setting up such great mission halls as Hughes did at the

West End, London, and which the Wesleyans, following his example, have set up and are operating in other large English and Scotch towns. The artisan and the man of the street will not enter the beautiful churches of the upper or middle-class Anglican or Non-conformist, or the plain chapels of the Free churches. He will go to a building which is non-ecclesiastical in type, where he can be at ease, and does not have to be over proper or dressed. It is much the same here.

The *Morning Star*, the missionary steamer of the American Board which sailed from Boston last June, arrived in good condition at Ponape, Micronesia, Oct. 27. She encountered a terrific monsoon while passing out of the Arabian Sea and remained at Aden until the subsidence of the monsoon. The steamer made a fine run after entering the Pacific Ocean, and was most cordially welcomed by the missionaries, who had anticipated her arrival much earlier. The marriage of Rev. Mr. Jagnow, who went to Micronesia nearly two years ago, and Miss Gilewe, who went out on this voyage of the *Star*, took place at Ponape, on Oct. 31. The *Star* was to go first to Kusaie. After taking Mr. and Mrs. Jagnow to Ruk, it will tour through the Mortlocks. The new vessel will carry great joy throughout the island world.

Inasmuch as it is claimed by Protestant Episcopalians that they are to dominate New England sooner or later, and that the old Puritan and Pilgrim stock is to find its way back to Episcopacy, we are interested in the latest statistics of that Church as they apply to New England for 1904. Compared with 1903's record of growth, the Diocese of New Hampshire shows a decline; Maine is stationary, Vermont gained one per cent., Massachusetts, Connecticut and Rhode Island two per cent., and western Massachusetts six per cent. The *Church Standard* calls attention to these and similar statistics and says that "they lend support to any theory of church progress which it ever heard of"; and it calls attention especially to the fact that the growth in dioceses along the Atlantic seaboard where wealth is concentrated is far below the average for the whole country. We think there will be a few non-Episcopal churches in New England in 1950—just a few.

The gain of gifts to foreign missions by Roman Catholics within the archdiocese of Boston (New England) during the past year has been forty-eight per cent. We note that the director of this work, explaining this striking result, says that "the great desideratum, in fact the indispensable condition of success, is the work of exhortation from the parochial clergy." Then comes the gain from systematic working of the parishes by officials of the central society, full use of the church's press and the secular dailies; and last but not least—and it is an appeal which the American Board cannot make and a force on which it cannot rely—there is the incitement to giving which comes from the promise that can be held out that donors, their deceased relatives or friends will always be remembered in the masses and prayers offered on the mission fields for those who join the Society for the Propagation of the Faith.

### Our Church News in 1904

The *Congregationalist* gave space during 1904 to 747 columns of material relating to the life and work of the churches—an average of fourteen columns per week—against 628 the previous year. Not all this material was distinctively news, however, as it embraced general articles, those on problems and methods, as well as reports of the highest grade of lectures at the theological seminaries. Nearly every week some state has been represented by a broadside, and these state pages have been more equally divided between the East and the West than ever before.

Among consulting editors recently secured for this department have been sixteen able ministers in ten states, nearly every one of whom we consider a source of strength to our force. We have also secured as correspondent for the New York and Brooklyn churches Rev. Sydney H. Coz, a choice which has resulted in much satisfaction not only to those in our own office but to our readers, especially in New York and Brooklyn.

Features in this department have included enlargement and development of the *Weekly Register*, in the interest of condensation; an article and symposium on *Women Ministers*; the *Country Church Number*, which gave over fifty columns to its specialty; a *Fresh Grip Department* in issue of Oct. 8, presenting eight columns of stimulating material, including a symposium on *How to Secure Spiritual Fruitage*; and a series entitled *Modern Features in Church Life*, embracing *The Missionary Pastor*, by Rev. A. O. Pritchard, *The Dual Pastorate*, by Dr. Nehemiah Boynton, *The Deaconess*, by Rev. J. H. Chandler, *The Stereopticon*, by Rev. D. L. Yale. The *Country Church Number* has received generous recognition and two denominational journals have followed our initiative. The *Christian Evangelist* has already issued a *Country Church Number* and *The Western Christian Advocate* has one in preparation.

### Andover Seminary Notes

The new catalogue for 1904-05 will be ready for distribution on or before Feb. 1. Several new features will appear, including courses by Professor Platner, as Brown professor succeeding Prof. Egbert C. Smyth, by Mr. Rockwell and Dr. Hocking in Church History and The History of Religion, respectively.

In the way of outside labor, courses of lectures are being given this winter by Professor Platner in Lowell and before the Twentieth Century Club in Boston. Professor Day will be in the West until Feb. 10, will speak at Olivet College on the Day of Prayer for Colleges, and will accompany Dr. Nehemiah Boynton in a tour of visitation to the colleges and universities of Illinois, Wisconsin, Minnesota, North and South Dakota in the interest of the ministry as a profession. Other representatives of the seminaries and churches are to cover other states in a united effort.

The winter courses of special lectures began with the Hyde Lectures on Foreign Missions during the week beginning Jan. 16. The lecturer was Dr. Robert A. Hume of India, and his subjects were: Missions and the Modern View; The Historical Development of Hinduism; Missions as related to Psychology, Sociology, and Comparative Religion; What Christianity has to gain through Missions. Mr. George A. Burdett, A. B., organist of Central Church, Boston, will lecture upon Church Music, Feb. 14, 17, 21, 24. In connection with the last lecture, he will give an Illustrative Recital of Service Music in the Seminary Church.

In March Prof. John B. Clark, LL. D., of Columbia University will give six lectures on the Southworth foundation, beginning March 17, at 11 A. M. Subject, The Latest Industrial Revolution. For all these courses cards of invitation are widely distributed to churches and ministers in and near Andover, and all others interested are welcome.

Preparations are being made for the Easter Theological School, to open April 24 and continue ten days. This school is primarily for New England home missionaries, but the opportunity will be offered to any who desire to attend. The cost will be about \$10, which includes board, room and all else. The professors make no charge for services. Additional rooms are being prepared in Phillips Hall.

The library facilities are being improved; and the Palestinian museum has been removed to new quarters prepared in Phillips Hall, at the other end of the building from the Churchill Memorial Reading Room, and corresponding to that in style and appointments. Here the collections will be more accessible to students and visitors.

The pulpit of the Seminary Church, where the professors ordinarily preach, has welcomed, besides clergymen already announced, Dr. T. C. McClelland of Newport and Dr. S. H. Dana of Exeter, N. H. Preachers who will follow include Sec. C. H. Patton of Boston in January; Rev. W. G. Pufferfoot in February; Prof. G. H. Palmer, LL. D., of Harvard University in March; and Dr. H. E. Cobb of New York in May.

The trustees of Phillips Academy and of the seminary have been re-enforcing the religious reading of some of our Western colleges and academies by the expenditure of accumulated interest from a donation by the Hon. Lieutenant-Governor Samuel Phillips, made for this purpose in 1802. The institutions thus benefited have been Iowa, Yankton, Doane, Rollins (Florida), Ripon and Kingfisher Colleges and Rogers, Iberia, Chadron and Ward Academies. A parallel distribution is going forward in New England for pastors and missionaries in remote places, where the best and latest books are hard to obtain. To thirty or more ministers books will go during the next fortnight, under direction of Dr. O. H. Gates of the seminary library, to whom this important work has been intrusted by the trustees. Applications for these advantages are welcomed and carefully considered.

### The Opportunity and the Man

The church at Sioux Falls, S. D., has called Dr. Frank Fox of First Church, Kansas City, Kan., to its pastorate. He has accepted, and expects to begin work about Feb. 1. Sioux Falls is spoken of as the Gateway to the Northwest, and our church occupies a strategic position in that growing city. Congregationalism in South Dakota is interested in the choice of this church and will unite with Sioux Falls in welcoming this gifted and growing young pastor.

Dr. Fox is, perhaps, the most widely known minister in Kansas. Twice he served as state president of Christian Endeavor work, visiting every district in the state. He has been moderator of the State Association, and served on the Board of Home Missions three years. At Bible institutes, Sunday school and temperance conventions he has been a favorite speaker, while his interest in public schools and civic reform movements has made his name a household word in Kansas City. He is one of the most active promoters of the evangelistic campaign now in progress in the two Kansas Cities. These outside calls upon his time and energy have not interfered with the faithful prosecution of the difficult parish work of First Church. During the six years 140 accessions and \$13,000 raised for local work indicate the activity of a church whose hospitality is proverbial. Its wide and varied usefulness to the kingdom through its able and aggressive pastor will make this pastorate memorable.

### Southwest Missouri

Congregationalism in this region shows some marked phases of prosperity. Within a few years, Neosho, Lebanon and Pierce City have enlarged and refurbished their houses of worship and new edifices have risen in Grandin, Willow Springs, Lamar and for the First Church in Springfield. At the Springfield dedication Rev. Dr. T. O. Douglas of Iowa, father of the pastor, preached and led in the money raising. There was really no debt on the building, but for arrearage on furniture and fixtures, for deficit on current expenses and for a start on an organ fund, \$1,700 were pledged. President Gates of Pomona College gave a popular address along the lines of his more elaborate paper at Des Moines, and the pastor led in the prayer of dedication.

The cost of the new house with land was \$24,500. The style is low Gothic. The exterior is faced with light red vitrified brick trimmed with dark brown paving brick, with steps and coping of Burlington limestone. The auditorium will seat 450 people. The adjacent rooms, for chapel and Sunday school, by opening sliding partitions, bring 200 more within easy hearing of the preacher. Besides, there are Bible classrooms, pastor's study, kitchen and sewing-room, and in the basement a workshop and gymnasium for the boys' and the girls' clubs—the whole forming a complete equipment for church work at a moderate cost.

The pastor, Rev. H. P. Douglass, has been a

leader in this enterprise—his mechanical and architectural tastes and his experience in church building at Ames, Io., having equipped him especially well for such an undertaking. A men's club, recently organized in this church, has co-operated efficiently with the pastor and the evening attendance has largely increased.

### EDUCATIONAL

Drury College has an enrollment of 360 students, with a marked increase of young men in the Freshman Class. The number looking to the ministry and to foreign mission work is larger than for some years. A Senior, Mr. H. W. Stein, has charge of the German Congregational Church in Springfield.

The Carthage Church gives its pastor, J. B. Toomay, to Fountain Park Church in St. Louis, and the Joplin people lament the departure of Rev. Paul Brown to Moline, Ill. The latter has led in the erection of two churches within four years for the same congregation—the first having been ruined by the cave-in of an abandoned mine.

Rogers Academy opened with over 150 pupils and is a beacon light for all northwestern Arkansas. The recent effort, led by Rev. Theodore Clifton, to pay off its debt was successful. It now needs an endowment of \$50,000.

H. T. F.

### Biographical

REV. WATSON B. MILLARD

Rev. Watson B. Millard, pastor of the Congregational church in Hancock, Mich., died Jan. 2, aged fifty-six years.

He was born in Dexter, Mich., Sept. 13, 1848. Prepared for the university at Milton College, Wisconsin, graduating from the University of Michigan in 1871. Studied in Union Seminary and graduated from Chicago Seminary in 1874. Ordained at Plymouth Church, St. Louis, his first pastorate, he also served churches in Memphis, Tenn.; Dundee and Blue Island, Ill.; St. Clair, Mich.; Bethany and Plymouth Churches in St. Paul, Minn., and supplied for a year at Port Huron, Mich. Geneva, Ill., was his pastorate previous to his coming to Hancock, Mich., where he served a year and nine months previous to his death. In June, 1874, he married Elvora J. Greenman of Milton, Wis., who, with one son, Alfred B., survives him.

Mr. Millard was a man of fine scholarship, a sweet-spirited, earnest Christian minister, whose unassuming, kindly spirit endeared him to all. His zeal exceeded his strength, and his helpfulness and sympathy were manifest in all the relations of life.

REV. ERNEST M. BARTLETT

A promising pastorate was cut short by the untimely death, Jan. 18, of this gifted young minister, who came to Pilgrim Church, Madison, Wis., about six months ago. With generous intellectual training, gained at Amherst, Union, Andover, Columbia, Harvard and in Europe, joined to experience as assistant of Dr. Parkhurst in New York, he began his independent ministry at Northbridge, Mass., where a house of worship was built and the membership doubled. At Kingston, his next charge, the church debt was wiped out and most of its endowment fund reclaimed. Here the pastor was also chairman of the school board and treasurer of the public library. He took up his ministry at Madison with enthusiasm, through friendliness, visitation and evident ability winning confidence as a leader. While remodeling the church basement into a clubroom for the boys, he took cold, which developed into pneumonia.

His industrial articles in *The Congregationalist* and his investigations as to the labor problem won favorable recognition. All that he did was characterized by thoroughness and finish, and for his thirty-five years he leaves an enviable record, both as to quantity and quality. In 1899 he married Miss Barbara Merrill of Brownsville, Me., who with a little daughter, survives him. The burial was at Newport, N. H.

Twelve volumes of sermons by young, successful Methodist preachers of this country were issued last year by the Book Concern, and one who has read all the sermons writes to the *Central Christian Advocate* to point out that no sermon on hell or future punishment is to be found in the entire collection. If this be true it is significant, for not a few of our modern novelists and dramatists still believe in the fact for which the concept hell stands and use it for spiritual and ethical ends in their sermons.



## North Dakota

Consulting State Editors: Pres. J. H. Morley and Supt. G. J. Powell, both of Fargo

### The Educational Outlook

#### SIGNS OF PROGRESS

One is a movement to increase pay of teachers. President Merrifield of the State University read an exhaustive report before the Educational Association of North Dakota upon teachers' salaries which showed familiarity with the forthcoming report of United States Commissioner Harris and disclosed startling facts concerning the remuneration of teachers. The public school teacher in all sections of the country receives smaller pay than do blacksmiths, carpenters, foremen, painters machinists, skilled laborers who command a good wage. The average salaries in North Dakota are for men teachers \$4.81 less per month, and for women \$2.13 less, than the average teachers' salaries in the country. In North Dakota the average teacher's wage is less than that of reliable unskilled labor. North Dakota falls a little below the general average, but this report shows that throughout the country the wage of teachers falls below that of skilled mechanical labor and of reliable unskilled labor, and is low, compared with the average of England. The average of England is raised by the high salaries of certain great schools. Nor is the small pay always offset by increased social position. Teachers seem to be called on for altruism not manifested in other callings, unless it be the ministry.

Intimately connected with this is an effort to increase the quality of the administrative force in teaching, which is the county superintendent. This official is the center of educational administration for his county. Many of these men and women are of high character and qualifications. Upon them depends the securing of teachers, improving their quality and that of the schools. State Superintendent Stockwell, a man of fine executive quality and broad spirit, urges that the county superintendent be a man of college or normal school education. He is throwing his influence in favor of college-bred teachers for high schools and for increasing the efficiency of teachers by weeding out those of inferior quality. In this connection it should be noted that the teaching force of North Dakota, as it appeared in the State Association just held at Fargo, is of high grade and is steadily improving. Many county superintendents, though lacking a broad education, have gained by experience practical qualities which make them stand for the best things. Some of them would keep their places in any movement to increase the efficiency of the force, and they illustrate the fact that efficiency may be gained outside of the schools.

Another forward movement is for securing better schoolhouses, improving the grounds, grouping country schools in one center, with fewer teachers and a better building. Some fine schoolhouses have been built. A year ago a member of the faculty of the agricultural college presented a carefully prepared paper upon schoolhouses and their grounds, advocating the erection of schoolhouses on scientific principles, the laying out of ample grounds and planting of trees. The paper was valuable for its hints upon tree planting and its description of the model schoolhouse. When it comes to the grouping of schools in the country we have to contend with a sparse population and long distances. If the schools are centralized we need teams to collect the children every day. In some cases there has been the school at the center and parents have been left to bring their children, being allowed a small sum for carrying purposes. Thus the plan has been partly defeated. In a few cases, especially one in the northern part of the state, the plan is working admirably. A model schoolhouse was erected and the school was inaugurated with proper ceremonies, some old teachers coming to the opening.

It is the sparse population, the three months' term, the inferior quality of teaching because of inferior pay and small attendance which justifies an academy like the new one at New Rockford or the preparatory departments of the university and the colleges. For some time to come these academies will meet a need and have support. All have good attendance, and a fine quality of pupils. Farmers' sons and daughters who go to school go to study, and North Dakota schools turn out a fine product.

#### HIGHER EDUCATION

Attendance at these schools is encouraging, in spite of poor crops which have kept some at home till next year. The State University has an accom-

plished lady, the daughter of a Congregational clergyman, for dean of women. It is steadily increasing in numbers and in the building of a university. President Merrifield is always a welcome visitor at Fargo, and President Morley recently addressed the students of the university upon Educational Ideals. Fargo College has for its dean of women Miss Alice M. Baldwin, daughter of Dr. F. W. Baldwin, D. D., of East Orange, N. J., the right woman in the right place.

The attempted movement of the Methodist college at Wahpeton to Grand Forks under the wing of the university, if successful, will give opportunity to work out the plan, attractive to some, of grouping Christian colleges about the state institution. The Methodist college feels that it is far from its constituency and that there would be better opportunity of growth in some other locality. It has not shared the increase of students common to other schools. Fargo College has the largest attendance in its history, can hardly take care of its students, uses its offices for laboratories, and is ready to accept the offer of a new building from some one who wants to put his money where it will be transmuted into brains and character.

J. H. M.

### Through Home Missionary Eyes

The Roosevelt Cabin at the World's Fair in St. Louis called attention to the fact that our worthy President took a post-graduate course, after leaving Harvard, on a North Dakota ranch. With Dakota ozone in his blood he has been going ever since as on the "hurricane deck of a Western broncho," and it looks as though he would get some things rounded up on the national and world ranges. While North Dakota would not boast, she thinks she furnished the horse and the ozone. And the state is loyal to him. He carried every county in November, and I think every precinct. It was too one-sided to be interesting.

Our state legislature, now in biennial session, will re-elect Senator McCumber, and may pass a primary election law after the Wisconsin pattern.

In part of the state the rust affected the wheat crop seriously, though with higher prices the crop of this last harvest throughout the state brought about as much as usual.

#### EDUCATION

North Dakota is peculiar among the Interior States in its Christian colleges. While South Dakota has seven or eight denominational colleges, North has only two, the Methodist at Wahpeton and our own at Fargo. The former is considering removal to Grand Forks to affiliate with the State University, and if this is done Fargo will be the only independent college of its kind in the state. We are all proud of it.

The new Phillips Academy at New Rockford is making great progress for an infant. The fall term found the school with an unfinished building, but an enrollment of forty students. The fine new building is now ready, and the winter term opened with over sixty students. This is our second Congregational institution, and high hopes are entertained as to the history it will make. Thousands of young people need its advantages and help in the newer parts of the state. Principal Aldrich is proving the right man, and the New Rockford people stand by nobly. This institution is the child of Jamestown Association, and bears the name of the oldest pastor within its bounds, Rev. C. H. Phillips of Jamestown.

#### CHURCH UNION AND COMITY

In Fargo a proposition has been made to form a large union church, on an orthodox platform with an orthodox minister, to be made up of evangelical Unitarians, Congregationalists, Presbyterians and members of the Christian Church. Committees have been appointed and joint meetings have been held. It is doubtful whether much will be accomplished at once beyond promoting the union idea and showing the waste of present divisions. There may come immediately a local federation of all evangelical churches for practical work.

A proposition has been made by Congregationalists to the Methodist Episcopal officials to give up some points to them, they to reciprocate in other places. Consideration of the question will educate toward a broader comity. The Presbyterian Synod of the state at its recent meeting appointed a committee of laymen with a prominent lawyer as chair-

man to take up the comity question, especially with reference to uniting churches in the small towns.

Two Baptist ministers have come recently into our work. There is a decidedly liberal movement among Baptists of the Northwest. Several ministers have told me they did not believe in close communion. One of the most prominent in the state told me he had advised people who worship in his church and are unimmersed members of other communions to participate at the Lord's table. It looks as if there will soon be little but history to keep apart these two great Congregational churches.

#### THE STRENGTH OF THE NATION

Congregational work in this state is nearly twenty-five years old, with a college, an academy and 140 churches as the product so far of the missionary expenditure, not to count the A. M. A. work among the Indians. As a sample of the work of our denomination we might speak of one graduate of our college doing important missionary work in Chicago, another a pastor in Minneapolis, still another a promising Y. M. C. A. secretary in Massachusetts—whence so much of our missionary money comes. One is in the same work in Kentucky. A bright and promising recent graduate of Andover, now a missionary in India, and his brother, a Massachusetts pastor, made their start as Christians and for an education from one of our missionary churches. A scholarship man in Harvard is a son of the same church. So we prove to our friends in the East that their money has gone into the making of men and women with the Pilgrim blood and conscience to help keep the nation strong.

#### A PROMISING ENTERPRISE

We have just dedicated a new church at Anamoose, Rev. T. B. Windross, pastor. Four years ago a Sunday school was started by Superintendent Stickney and a church was organized. For two years it had no regular pastor. The town is largely German and ours is the only English-speaking church. By uniting all English-speaking Christians a promising and useful church has been established. The new building cost a little over \$2,000, and with the timely help of the Church Building Society all bills will be paid, with a small parsonage added at cost of about \$600. This young church, with its full complement of societies carrying on efficient work for all classes, is a fine product of missionary investment. It would please our Eastern Sunday school experts to visit the splendid normal class conducted by a young layman of the church.

#### RETRENCHMENT

These are not the easiest times for pushing our church work in a great promising state, for word came to us last winter that we must get along with over \$1,000 less than the year before. How have we done it? By our churches hastening to self-support and by reducing grants we have carried the work thus far. Probably upon no state has the reduction fallen so heavily, for North Dakota has fifty churches under five years of age, a larger number than in any other missionary district. We are hoping the knife will not fall again. It ought not to, for it cuts.

#### SISTER DENOMINATIONS

All are prospering, so far as can be judged. The Presbyterian and Methodist bodies are well-manned and strong. Both outnumber us, though we are far beyond Baptists and Episcopalians in numbers. Lutherans have more churches than any other sect, though they are divided into five or six different branches. What is unusual, Roman Catholics are not as strong as Methodists. With our large Scandinavian population we are three-fourths Protestant.

The spirit of evangelism is strong in our churches and we hope for a great spiritual awakening. May it come to the whole Church of Christ! G. J. P.

### Closing Pastorates

#### AERON, O.

John Lewis Davies is a native of that Welsh farming colony in Gallia County, southeastern Ohio, where the music of the old tongue is still heard in all its purity. From a minister's home he went to Marietta, graduating in 1872, serving as tutor until 1874, studying theology at Lane, receiving ordination at Tyn Rhos, his old home, in 1875, and becoming pastor of the historic Paddy's Run Church,

in the community which was the home of Chidlaw, the great Sunday school missionary, and which gave to the world Murat Halsted and Albert Shaw. In 1881 Mr. Davies went to the Welsh Church at Youngstown, and the next year led out peacefully and successfully a colony of its younger people to organize Plymouth English Church, of which he was the honored and successful pastor nine years. After a brief pastorate at Scranton, Pa., he began in 1893 the pastorate of a dozen years in the West Church of Akron, which he is just leaving to take up in the capital city, with university opportunities for his children, a ministry with the South Church of Columbus. In addition to active and influential service in the stirring city of Akron, Mr. Davies has borne a full share in the larger work, having served the Ohio Home Missionary Society as director ten years.

J. G. F.

## The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO  
FRONTIER WORKERS

J. K. Whipple, Fitzwilliam Depot, N. H.	\$2.00
R. L. Freeman, Central Falls, R. I.	1.00
Miss C. M. Acton, Saybrook, Ct.	1.50
A. Friend, Taunton	5.00
Rev. C. F. Luther, Mystic, Ct.	.50

### A LINK WITH THE HOMELAND

The Congregationalist is helpful to me. More than that, it is an inspiration to me and a great blessing, and often a great comfort. I am an Eastern man, and it keeps me in touch with the homeland.

Jan. 2, 1905.

—Col.

His trade he piled, a Carpenter, and built  
Doors, where folks come and go, unto this hour,  
Not noting how the hands which wrought their  
doors

Unbarred Death's gate by Love's high sacrifice.  
—Edwin Arnold.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 30, 10.30 A. M. Address, Prof. W. V. Donovan, Newton Theological Seminary; subject, The Disuse, Misuse and True Use of the Old Testament.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McDevien.

WORCESTER COUNTY BRANCH, W. B. M., Hope Church, Worcester, Feb. 2, 10 A. M.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ARNOLD—In Deland, Fla., his winter home, of pneumonia, Daniel S. Arnold, aged 87 yrs. He was a prominent member of Plymouth Church, Brooklyn, having been for twenty years one of its trustees.

MARSHALL—In Hannibal, Mo., Jan. 1, Ella Estelle, wife of Rev. Levi Marshall, aged 34 yrs.

MORGAN—In Ceredo, W. Va., Jan. 13, Laura, wife of Rev. J. W. Morgan, aged 29 yrs.

PARKER—In Malden, Mass., Jan. 12, Henry Martin, son of the late Deacon Samuel W. and Charlotte B. Parker of Reading, aged 39 yrs., 3 mos., 7 dys.

### MRS. ALVAH SPAULDING

Ambra Tower Spaulding entered into rest Dec. 27, 1904, aged ninety-one years, seven months.

This aged Christian will be remembered as the wife of Rev. Alvah Spaulding, for about twenty-five years pastor of the Congregational church at Cornish Center, N. H., and afterward for about three years at Weathersfield Center, where he died in May, 1868.

She was the daughter of Levi and Austiss (Stratton) Tower of Fitzwilliam, N. H. For more than fifty years deceased had been an invalid, caused by an accident when she was thirty-five years of age. During all these years she exhibited a patient, cheerful, Christian character, and her presence was a benediction in the homes where she was tenderly cared for. Much of her time in these last years was occupied in reading, her Bible being her daily companion.

### Housekeepers

know the advantage of having always on hand a perfect cream for general household purposes. Borden's Peerless Brand Evaporated Cream is superior to raw cream, and being preserved and sterilized keeps for an indefinite period. Use it for coffee, tea, cocoa and all household purposes.

Of the six children born to Mr. and Mrs. Spaulding all preceded her to the eternal world.

One after another of the three daughters on whom she leaned were taken from her, and her last three years were made comfortable and happy by her granddaughter's loving care.

She has joined the loved ones of her own family circle on the other side, but the sweet influence of her life of faith and patience and Christian fortitude amid life's changes and trials abides with us still. C. F. A.

### MRS. ISRAEL MATSON

The church at Old Lyme, Ct., has suffered a great loss in the recent death of Mrs. Israel Matson. It is less than a year and a half ago since her husband, Colonel Matson, who for thirty years was the superintendent of the Sunday school, died. His death was preceded by a long illness, during which Mrs. Matson gave to him the tender, solicitous care that only a true, devoted wife can give. A nervous breakdown followed, from which Mrs. Matson never recovered. Mrs. Matson was a woman of rare qualities of character, conspicuous among which were her individuality, self-repression and benevolent spirit. She so ruled her life as to make her power of calm reliance on the unseen and invisible things of God in times of stress and sorrow a mystery and a wonder to many. In her life was deep-seated and true purpose. Mrs. Matson was a woman not simply of generous impulses, but of truly benevolent spirit, who gave with deliberation, asking herself not how little can I give, but how great is the need, and what is my duty and relation to it. One-third of the Old Lyme Congregational Church benevolences in recent years came from her hand, and was given by her so quietly that none realized how much she gave. Her estate is said to inventory \$75,000. There were about fifteen bequests in her will, one bequest of \$5,000 to the New London Hospital, one of \$2,000 to the Congregational Society of Old Lyme, one of \$1,000 to the Old Lyme Library, and one of \$1,000 to the Old Lyme Cemetery Association. The A. B. C. F. M. the Woman's Board, the A. M. A., the Congregational Home Missionary Society and the Congregational Church Building Society are the residuary legatees. It is expected that each of these societies will receive from \$8,000 to \$10,000. Mrs. Matson's early life was spent in South Weymouth, Mass., where she was born. She was the daughter of the late Dr. Howe of that place. In young womanhood she became a member of the Old South Church there. On her marriage to Col. Israel Matson she united with the Congregational church at Old Lyme, and remained in fellowship with that church until her death. She died on Dec. 13, 1904, on the eve of her fifty-second birthday.

Don't wait for the doctor! Quick action saves life; delays lose it. While the doctor is coming, work with

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See how true that is of men and women alike. Many a woman today tells herself that she cannot afford a Toilet Table.

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## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 5-11. What I Owe to Christian Endeavor. Ezek. 47: 1-12; Ps. 36: 8.

Thousands of young persons owe to the Endeavor movement a definite Christian purpose, "To do whatever he would like to have me do." How much that phrase comprises! Those who have continued with the society since its formation twenty-four years ago have not yet fully achieved what this pledge involves. The new recruits who have come in by the hundreds this past year find in it a spur to effort. Simple as it seems to be on its face, to do what it proposes calls for the faithful use of all one's powers. Filled with regret as many of us are, because of having so imperfectly carried out this purpose, we can still rejoice that it is ours. We can nail it afresh to the mast as our battle flag. We can consecrate anew ourselves to the better doing of "whatever he would like to have us do."

Many an Endeavorer owes to the movement a large measure of intellectual culture, for nothing so develops the mental faculties as a genuine commitment to the Christian life. Boys and girls who might never have thought of a college education, or read books to any extent or valued libraries have, because of their enlistment under the banner of Endeavor, waked up to the richness and the meaning of human life. It was said of a certain woman after her death, "She had no education but the love of God." Because of her appreciation of and response to that love, she came to possess a keen and acquisitive mind. Certainly the person who dwells amid the eternal verities is not likely to become an intellectual dwarf.

How many young people, too, have found their voices through the methods of Christian Endeavor. Without it they might have been silent Christians all their lives, but because of the emphasis placed from the beginning on testimony they have taken their places among the redeemed of the Lord who say so. Hesitating, stammering was their utterance at first, but with practice they became able to stand up among their comrades and say something worth saying and hearing. Sometimes the testimony may have seemed to those who listened perfunctory, but in any large view of the matter we cannot but rejoice that in an age which has been increasingly reticent touching the expression of faith there have been numerous voices, North, South, East

## A CREAMY FOOD

Scott's Emulsion is cod liver oil prepared as a food—not a food like bread or meat, but more like cream; in fact, it is the cream of cod liver oil. At the same time it is a blood-maker, a nerve tonic and a flesh-builder. But principally it is food for tired and weak digestions, for all who are fat-starved and thin. It is pleasant to take; children like it and ask for more.

We'll send you a sample, free

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and West and in far away lands, courageously lifted up in behalf of Christ. God's way of redeeming this world is through the witness-bearing of his people. How then can the witness of the lips be disesteemed? Without it we never should have had the Acts of the Apostles or the glorious annals of the Christian Church.

To Christian Endeavor we all owe a welcome sense of fellowship. Think what the great conventions have meant to young Christians in remote places who would otherwise have been unaware of the vast host marching to the same music. From these gatherings such youths have gone back to little towns and hamlets better able to brave indifference and odium. Christianity has bulked larger before the world because of this international, interdenominational brotherhood. No Christian Endeavorer today can help being blessed by the fact that he is identified with a world-embracing and a conquering movement.

Many an Endeavorer has been guided to his career through Christian Endeavor. As it has put forth new branches and opened up fresh opportunities of service, in municipal affairs, in the slums, in temperance reform, in missionary propaganda at home and abroad, in hospitals, prisons, camp and warships, many a youth has seen and seized the chance to do good in concrete ways. To some it has meant a call to forsake other occupations and devote themselves entirely to the new work. To others that work has been done outside of business hours. Surely a movement which can thus open up avenues of service and provide labor for willing hands ought to arouse the gratitude of all thereby benefited.

Had not Christian Endeavor arisen, young Christians might have gone forward in paths of growth and usefulness, as they did before the movement was born in Portland, Me. But who can doubt that it has increased the number of those who love Christ and do his work, trained them for good service and through them blessed the world?

## Church and Ministerial Record

## Calls

ALLISON, ALEX. L., Carsonville and Port Sanilac, Mich., to Rapid River, a former charge. Accepts.  
BOYNTON, NEHEMIAH, First Ch., Detroit, Mich., to Clinton Ave. Ch., Brooklyn, N. Y.  
BROWN, JAS. M., New Richmond, Wis., to Butte, Neb.  
CAMPBELL, WM. T., Caledonia, Ill., accepts call to Chesterfield.  
CROKER, JOHN, Bertrand and Loomis, Neb., to devote his entire time to Bertrand hereafter. Accepts.  
DECKER, FRANK H., Pawcatuck Ch., Westerly, R. I., to Elmwood Temple Ch., Providence. Accepts.  
DENNY, W. B., to Avon, Ill. Accepts.  
DINSMORE, CHAS. A., Phillips Ch., S. Boston, Mass., accepts call to First Ch., Waterbury, Ct.  
FELLOWES, EDW. C., Derby, Ct., to Unionville. Accepts.  
FLINT, ELBERT E., Creston, Io., to First Ch., Kansas City, Mo. Declines.  
HALE, EDSON D., Niles, Cal., to become instructor in the Hitchcock Military Acad., San Rafael. Accepts.  
HAWKES, ALBERT S., recently of Edgewood, R. I., to Amethyst Ch., Creede, Col., with an increase of \$200 in salary. Accepts, and is at work.  
HIGGINS, ROBT M., Steubenville, O., to Berlin, Wis., also to Clinton. Accepts the former.  
IDEN, ALPHRUS J., Aten, Neb., to Genoa. Accepts.  
JAMES, OWEN, N. Pownal, Vt., to Central Ch., Dracut, Mass. Accepts, and is at work.  
JANES, HENRY, Reed City, Mich., to St. Marys, O. Accepts.  
JOHNSON, BELLE F., pastor's assistant, Plymouth Ch., Wichita, Kan., to similar position at Hough Ave. Ch., Cleveland, O. Accepts.  
JOHNSTON, JOHN B., Wataga, Ill., to Danvers. Accepts.  
JONES, F. VERNON, Ritzville, Wn., to Niles, Cal. Accepts, and is at work.  
KRAEMER, JULIUS H., Center, Neb., to Comstock and Wescott. Accepts.  
LEWIS, HENRY, to remain a fourth year at River Edge, N. J. Accepts.  
LINCOLN, E. H. (Bapt.), to Weeden St. Ch., Pawtucket, R. I. Accepts.

Continued on page 130.



On these cold wintry days, ask for

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ROYAL DUTCH

# COCOA

at the

## Soda Fountain.

The cocoa with the yellow wrapper, THAT'S BENS DORP'S.



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## Church and Ministerial Record

(Continued from page 129.)

LOOS, WM., Sherrill and Durango, Io., to German Ch., Davenport. Accepts.  
 REID, DAVID C., formerly of Leicester, Mass., accepts call to Wood Memorial Ch., Cambridge.  
 SECOR, SAM'L H., Weatherford, Okl., to Gage.  
 SNOW, WALTER A., Oak Park Ch., Minneapolis, Minn., to associate pastorate People's Ch., St. Paul. Accepts.  
 TERBORGH, ISAAC, Watervliet, Mich., to Alberta, Can. Accepts.  
 WIARD, HIRAM D., Huron, S. D., to Auburn, Cal. Accepts.

## Resignations

ALLISON, ALEX. L., Carsonville, Mich.  
 BELL, JOHN W., Vltum and Mt. Hope, Okl.  
 BISHOP, JOHN L., Breckinridge, Okl.  
 CROKER, JOHN, Bertrand and Loomis, Neb., gives up Loomis.  
 DECKER, FRANK H., Pawcatuck Ch., Westerly, R. I.  
 EVANS, GEO. S., Centerville, S. D., after three years' service.  
 EXCELL, WM., Stowe, Vt.  
 FREEMAN, JOS. A., First Ch., Woodbury, Ct., to take effect July 1, after 14 years' service.  
 HIGGINS, ROBT' M., Steubenville, O.  
 JAMES, OWEN, N. Pownal, Vt., after three years' service.  
 JONES, HENRY, Reed City, Mich., to take effect Feb. 15.  
 LOOS, WM., Sherrill and Durango, Io., after more than four years' service.  
 PECK, CHAS. H., N. Bennington, Vt., to take effect March 31, after 15 years' service.  
 ROBERTSON, ALBERT A., Rockwell, Io., to take effect March 31.



## New York Spring Styles

Our New Spring Catalogue and samples sent FREE on request.

The catalogue illustrates and describes 158 of New York's latest and best styles in Tailor-Made Suits, Silk Costumes, Shirt-Waist Suits, Rain Coats, Jackets and Separate Skirts. We carry a stock of over 500 materials especially suitable for making these garments.

Many of our customers will be wearing the New Spring Styles before local stores are even in a position to show them. That's only ONE of several reasons why our catalogue and samples are indispensable to every woman who wishes to dress fashionably and at moderate cost.

Right styles, reliable materials, accurate fit, superior workmanship, your order filled promptly, no worry, no trouble and price lower than ever before, are other reasons—all in your favor.

WE CARRY NO GARMENTS IN STOCK, BUT MAKE EVERYTHING TO ORDER.

Tailor-Made Suits . . . . .	\$7.50 to \$25
Shirt-Waist Suits . . . . .	\$7.00 to \$20
Silk Shirt-Waist Suits . . . . .	\$12.00 to \$25
Silk Costumes . . . . .	\$15.00 to \$35
Rain Coats . . . . .	\$9.75 to \$18
Jackets . . . . .	\$5.75 to \$15
Separate Skirts . . . . .	\$3.50 to \$12

We guarantee to fit you—if we fail to do so we promptly refund your money.

All orders filled in one week.  
 Express charges prepaid to any part of U. S.

**WE SEND FREE** to any part of the U. S. our new Spring Catalogue showing the latest New York styles, a large assortment of samples of the newest materials, and complete directions for taking measurements correctly. Mention whether samples are for tailor-made suit, shirt-waist suit, skirt, jacket or rain coat, and colors desired. Write today before you forget it.

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119 and 121 West 23d St., New York.

Mail Orders Only. No Agents or Branches. Est. 17 years

SNOW, WALTER A., Oak Park Ch., Minneapolis, Minn., after nearly five years' service.  
 TERBORGH, ISAAC, Watervliet, Mich.  
 WELLES, T. CLAYTON, Highland Ch., Lowell, Mass.  
 WIARD, HIRAM D., Huron, S. D., after four years' service, to take effect when his successor is secured.

## Dismissions

DETLENG, WM. C., People's Ch., Glenville, O.  
 FITCH, ALBERT F., Flushing, N. Y., Jan. 17.  
 HIGGINS, ROBT' M., Steubenville, O., Jan. 16.  
 Dismissing council met at Ravenna.  
 LOVEJOY, OWEN R., Mt. Vernon, N. Y., Jan. 18.

## Personals

BRAITHWAITE, E. E., W. Somerville, Mass., has been voted an addition of \$200 to his salary, this making the amount paid him just double what it was two years ago.  
 FLOOK, JACOB, Kearney, Neb., has been chosen chaplain of the State Senate.  
 HALE, HARRIS G., Leyden Ch., Brookline, Mass., salary increased to \$3,000.  
 HORNER, JOHN W., First Ch., Revere, Mass., salary increased \$200.  
 ROUNDY, RODNEY W., Ludlow, Vt., was given a fur coat and a sum of money at Christmas time.  
 SMITH, SAM'L G., People's Ch., St. Paul, Minn., sails Feb. 7 for Egypt and Palestine.  
 STOCKDALE, ALLAN A., Berkeley Temple, Boston, has been granted by the advisory board a two weeks' vacation, with \$150 to provide for a trip to Washington, D. C.

## Churches Organized and Recognized

MANKATO, MINN., ST. CLAIR BRANCH, 23 Oct., 8 members. Rev. E. D. Parsons in charge.

## Waymarks

CINCINNATI, O., Walnut Hills, Dr. D. M. Pratt, begins the year with an accession of 17 members. Working force greatly strengthened by recent accession to membership of Rev. G. R. Berry of Cleveland and Rev. A. A. Andridge, Ph.D., lately of Columbia Church. The former, at the December annual meeting, was elected deacon and superintendent of Sunday school. The latter is registrar of Miami Conference. Four of his family united on confession.

CONCORD, N. H., South, Rev. E. W. Bishop. Net gain in membership during year, 19, despite loss of 17 by death and removals. Benevolences, \$14,100.

DES MOINES, IO., Plymouth, Rev. F. W. Hodgdon. In past five years home expenses have increased 40% and gifts for missions more than 90%. Membership is nearly 800. Number of deacons increased to 16.

DURHAM, N. H., Rev. W. S. Beard. Subscriptions increased 35% over last year, and number of givers doubled. A large number of young people manifest desire to begin the Christian life.

GRISWOLD, CT., Rev. F. E. Allen. Church edifice improved to the value of \$1,000, including new organ, hymn-books, interior decorated, exterior painted and fitted with new windows and blinds. Money raised by subscription from the community and non-resident members and friends. No debt. This church has an endowment fund of \$7,800, which has suffered diminution from \$10,700 within the last 10 years, owing to investment losses through Western loans. Rev. F. E. Allen has been pastor 12 years.

LOWELL, MASS., Pawtucket, Rev. E. R. Smith. Receipts for last year, \$4,108. Reduction in debt, \$700. Fifty ladies have presented to the church a portrait of Dr. J. J. Colton, the clerk.  
 MEDINA, O., Rev. Jesse Hill, added 24 members during 1904. Paid \$6,000 on \$7,200 addition.  
 NEWARK, O., Plymouth, Rev. T. H. Warren. Over \$3,100 raised for church work; church lot purchased at cost of \$2,500. This gives the church a fine property on which a modern building will be erected ere long.

NEW HAVEN, CT., Grand Ave.—During Dr. I. W. Sneath's first year he received 29 members; spent \$15,000 in repairs; organized boys into Knights of King Arthur.

NORTH ATTLEBORO, MASS., Trinity, Rev. A. A. Bronsdon, paid on church debt \$200; Ladies Soc. aided church to \$400; Endeavorers placed new steam pipes in vestry; home department of Sunday school organized.

NORTH YARMOUTH, ME., Rev. J. S. Richards. Parish visitors elected at annual meeting. New heating apparatus recently put in.

OMAHA, NEB., St. Mary's, Rev. Rob't Yost. \$11,000 raised during year, one-tenth by women; 24 admissions bring membership to 403.

PORTLAND, ME., High St., Rev. Wm. Ross. Ladies raised for benevolences \$1,300 of the \$3,000 raised in 1904. Endeavorers carpeted chapel. Voted to change communion service from afternoon to morning.

SANDUSKY, O., Rev. E. A. King, has raised over \$6,300 the past year. This has paid current expenses, \$500 on debt and \$400 interest. Attendance has increased, especially at evening service. Many young people who attend its evening classes

Continued on page 131.

## FREE TO EVERY ONE.

Priceless Book Sent Free for the Asking.

"There be books and books"; some edifying, others entertaining, and still others instructive. The average man is so busily engaged in the labor of money making, that he has little time and less inclination for books which instruct; hence, when he feels out of sorts, either he gives no heed to Nature's warning, or he consults a physician, at an expense which a little knowledge would have enabled him to avoid.

There is probably no complaint upon which the public is so little informed, as hemorrhoids, or piles; this small book tells all about their causes and cure; it treats of the different forms of blind, bleeding, itching and protruding piles; describes their symptoms, and points the way to a cure so simple and inexpensive, that any one can understand and apply.

All affections of the rectum are treated in simple, plain language, so that all may understand, and learn how the cause may be removed. Many people suffer from piles because, after trying the numerous lotions, ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on.

This little book tells how this may be avoided, and a cure be effected without pain, inconvenience or detention from business. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book promptly.

## Peter Moller's Cod Liver Oil

Should be Purchased for the Following Good Reasons:

It is a pure oil, so pure that it is positively free from disagreeable taste and odor. Children take it without persuasion. It digests readily, does not cling to the palate, and never "repeats." It is made and bottled by Peter Moller at his own factory at the Norway Fisheries—no adulteration possible.

Not sold in bulk. You know you get the genuine when you receive the flat, oval bottle bearing the name of

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## Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

## GOUT &amp; RHEUMATISM

Use the Great English Remedy

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Safe, Sure, Effective. 50c. & \$1.

DRUGGISTS, or 234 William St., N. Y.

## Lumbago

Get Instant Relief RUB ON  
**Painkiller** (Perry Davis)

ETNA INSURANCE COMPANY, HARTFORD, CT.—Jan. 1, 1905. Gain in assets, \$623,166.83; gain in surplus, \$386,113.38; increase in re-insurance fund and other liabilities, \$237,053.45; gain in net premiums, \$347,323.16; gain in market value of stocks and bonds during 1904, \$271,551.00.

ELEGANT TOURIST SLEEPING CAR SERVICE VIA THE NICKEL PLATE ROAD.—Tourist sleepers via this popular line leave Boston each Monday, Wednesday and Friday. Before deciding on a route for your trip West, get full particulars by addressing L. P. Burgess, N. E. P. A., Old South Building, Boston, Mass.





## An Opportunity For You

If you have \$100.00 or more you have enough capital to invest in a bond. Why not at least investigate the possibilities?

Write to me stating the amount you have at hand and I will tell you what bonds you can purchase to the best advantage. I will give full particulars about the bonds, the cities or corporations issuing them, and will suggest those securities that offer the most attractive features for the sum you wish to place.

I shall also be glad to give you references as to my own personal and business standing. I refer by permission to men prominent in business and professional life, who have known me and dealt with me for years.

All of this information is yours for the asking. When you write you place yourself under no obligation to buy. You decide after you have found just what I have to offer.

### MORTGAGES

Besides bonds, I offer some choice mortgages ranging from \$300.00 to \$5,000.00 on high grade farms and city property. Ask about these also.

**E. LeROY GALT, Investments**

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No Speculation  
Under N. Y. Banking  
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The Industrial Savings & Loan Co. will be pleased to furnish full information regarding its methods. Indorsed by the most conservative authorities upon investments.

We will pay 5 per cent. per annum on your savings. Earnings commence at once and paid for every day in our care. Subject to withdrawal at any time. Write today for particulars. Ask for Booklet B.

Assets, \$1,700,000  
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Your principal is absolutely safe, interest is computed at the rate of 5%, compounded semi-annually. You can withdraw all or any part at pleasure.

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**DANGEROUS COUGHS,  
HEAVY COUGHS,  
Speedily Cured by  
Allen's Lung Balm**

## Church and Ministerial Record

[Continued from page 130.]

are drawn to this service. People's Institute, whose work resembles that of Y. M. C. A., and includes gymnasium, baths, library and clubrooms, has been running successfully two years, in care of a paid secretary. Its members represent at least five denominations. Recently 25 young people decided for Christ. The church has revised its creed and covenant in the interest of brevity, simplicity and inclusiveness.

WALLINGFORD, CT., Rev. J. O. Jones. After paying current expenses, \$1,000 was set aside to retire old mortgage, and pastor's salary was increased \$200.

WEST WINFIELD, N. Y., *Immanuel*, Rev. Shelton Bissell, received last year 26 new members, 19 on confession; bought and paid for new parsonage, \$3,000; increased benevolences.

WILLIAMSPORT, PA.—Since April 15, when Rev. D. E. Burtner became pastor, 37 members have been added, 13 on confession, and average attendance has increased from 71 to 103.

### Dedications

COHASSET, MASS., *Beechwood*, Rev. Frank Park. Auditorium and vestry renovated and otherwise improved at cost of \$1,250. New steel walls and ceiling put in and decorated; new furnaces, carpet and pulpit furniture added; exterior of building painted. Reopening exercises held Jan. 17, with sermon by Rev. D. W. Waldron.

MUSCOTAH, KAN., Rev. J. E. McClain. House of worship valued, with land, at about \$5,000, dedicated, free of debt, Dec. 8. Sermon by Supt. H. E. Thayer; addresses by Supt. J. E. Ingham and Rev. C. P. Connolly. No subscriptions asked for at dedication.

SUTTON, NEB., Rev. T. A. Dungan. \$5,000 church edifice dedicated Jan. 1, with sermon by Dr. J. E. Tuttle and addresses by Superintendent Bross, President Perry (the first pastor) and others. Cost provided for before dedication.

TOPEKA, KAN., *Central*, Dec. 8 dedicated addition to church edifice, which doubles seating capacity of auditorium and provides commodious classroom for primary Sunday school. Service conducted by pastor and church officers, with greetings from other churches. Cost of addition and improvements, \$8,000, provided for before dedication. Church has added \$200 to salary of Dr. C. M. Sheldon, its pastor since organization, 16 years ago.

### Material Gain

BENNINGTON, N. H., Rev. W. T. Bartley. House of worship painted within and without; steel ceiling put in. Cost of these and other improvements, over \$800, toward which Endeavorers have contributed \$100.

WHITMAN, MASS., Rev. E. C. Camp. New rooms for junior and kindergarten departments of Sunday school, kitchen and library, with steam heating plant; exterior of building repainted. Cost, \$2,800, pledged in advance.

## Home Society Rallies

Sixteen patriotic rallies have been arranged in Massachusetts by the secretaries of the home benevolent societies for week evenings between Jan. 31 and March 1. Delegates and members of ten or a dozen neighboring churches are to gather at a central church, convenient to railways, and after three addresses, the roll of churches will be called, each aiming to report the largest delegation. Speakers will include Secretaries Beard, Emrich, Guttererson, Tead, Marsh and Hood, with the Puddefoot. The committee suggests a sleighing party as a feature of the combination. In the following itinerary the churches whose names are starred will have meetings both afternoon and evening, with basket lunch between:

Jan. 31, Ayer; Feb. 1, Fitchburg, Rollstone; 2, Gardner\*; 3, Orange; 7, Amherst, First; 8, Greenfield, Second; 9, Shelburne Falls\*; 10, North Adams; 17, Marlboro\*; 21, Mansfield; 22, Milford; 23, Uxbridge\*; 24, South Framingham; 28, Palmer\*; March 1, Webster.

Rome seldom has made a more gifted or nobler convert from the Protestant Episcopal Church than Mgr. George H. Doane of Newark, N. J., who died last week. His father was George Washington Doane, Bishop of New Jersey, and his brother has since become Bishop of the Diocese of Albany. Mgr. Doane was an exponent of a liberal type of Catholicism; his relations with Protestants were always friendly; his patriotism was sealed by service in the Civil War and never abated.

## WHAT SULPHUR DOES

### For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

## WOODWARD'S "Gripe Water"



Safest and Best Remedy for all Disorders of Infants and Children.

Aids Teething, Promotes Digestion, Prevents Convulsions.

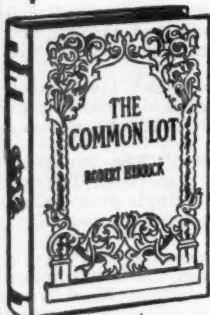
### All Babies Like It.

"For over five years I have used your 'GRIPPE WATER,' and have advised my friends to do so. I cannot speak too highly of it. I found it very beneficial to myself during nursing." MRS. A. THOMAS.

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## ÆTNA INSURANCE COMPANY HARTFORD, CONN.

On the 31st day of December, 1904.

Cash Capital,	\$4,000,000.00
Reserve, Re-Insurance (Fire),	4,403,007.45
Reserve, Re-Insurance (Inland),	103,928.50
Reserve, Unpaid Losses (Fire),	442,903.92
Reserve, Unpaid Losses (Inland),	121,638.71
Other Claims,	295,725.22
Net Surplus,	6,446,851.09
Total Assets,	\$15,814,054.98
Surplus as to Policy-Holders,	\$10,446,851.09

LOSSES PAID IN EIGHTY-SIX YEARS: **\$99,899,109.49**

**WM. B. CLARK, President**

**W. H. KING, Secretary**

**A. C. ADAMS, HENRY E. REES, C. J. IRVIN, A. N. WILLIAMS,**  
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